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ZIONS
HERALD

THE INDEPENDENT METHODIST WEEKLY

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Reflection in October

GENEVIEVE L. HUTCHINSON

Today I saw a lake so still
It mirrored in its eyes a hill,
A hill that wore a Paisley shawl
And stood up stately, straight, and tall.
It seemed to me the blue lake took
A dignified and regal look
Like what a gentlewoman wore
In Paisley-shawl days, and before.
And passing by, I thought, "What grace
A mountain gives a blue lake's face!
A quiet mind is what we need,—
Quiet and deep enough, indeed,
To reflect loveliness and take
A mountain in, as does this lake."

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★ October 23, 194 ★

MR. EDITOR!

Letters from Our Readers

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Reaffirms His Statement

Rev. D. Harold Hickey in his letter in your issue of October 2, replying to mine of earlier date, objects to my statement that the early Christians "refused to defend themselves by force, to bear or use arms, to serve in the armies of their country, Rome." He calls it "significant" that I cite "no authority" for my statement. You yourself come to Mr. Hickey's aid by suggesting that I am "lame in (my) history." Well, let us see!

The first thing to be said is that Mr. Hickey himself cites "no authority" for his denial of my statement. He refers to Tertullian, who, whatever else he may have been, was certainly not an early Christian ("his activity falls between 190 and 220"—Encyclopedia Britannica). He speaks of the "argument from silence,"—the fact that the New Testament documents contain no non-military injunction,—quite oblivious of the fact that a negative proves nothing. Otherwise, Mr. Hickey simply sets his bald assertion against mine.

But mine is more than an assertion! I beg, Mr. Editor, for a little space to cite authority for my remarks in my original letter, and thus to prove I am *not* "lame in my history."

If we want evidence that the early Christians were non-resistants, in fidelity to what they knew was the teaching of Jesus, we find it abundantly in Harnack, the greatest church historian of our modern age. Says Harnack: "The position of a soldier would seem to be still more incompatible with Christianity than the higher offices of state, for Christianity prohibited on principle both war and bloodshed" ("The Mission and Expansion of Christianity in the First Three Centuries," II:52). "We shall see that the Christian ethic forbade war absolutely to the Christians" ("Militia Christi," 11). "From it [Jesus' teaching] it followed without question that a Christian might not of his free will become a soldier. It was not difficult to keep to this rule, and certainly the oldest Christians observed it" ("Militia Christi," 47).

For a thoroughgoing and authoritative study of this whole question, I would refer Mr. Hickey—and you, sir—to C. J. Cadoux's "The Early Christian Attitude to War" (Headley Brothers, Ltd., London)—one of a dozen books on the subject in my library, from which the foregoing Harnack quotations are borrowed. On page 96 of his volume, Mr. Cadoux begins a special section entitled "The Christian Refusal to Participate in War." The evidence cited in this section I have no space here, of course, to reproduce. So I quote simply the author's summary of this evidence, as follows: "We should expect to find these Christians, at all events during the first few generations, refusing to serve as soldiers. With that expectation the little information that we possess is in almost complete harmony. . . . The first reliable evidence for the presence of Christians in any number in the Roman army belongs to the reign of Marcus Aurelius, more precisely to about the year 174 A.D.," when corruption in the church had begun. Even long after this date, the great majority of Christians refused military service, as see St. Augustine's "City of God" (426 A.D.).

In the light of this "authority," I beg to reaffirm my statement that the best evidence in the world that Jesus was a non-resistant, opposed to the use of all force and violence, even to protect the state from its enemies, is to be found in the fact that the early Christians who knew Him best, and were closest to the tradition of His teaching, consistently refused to take up arms and fight.

JOHN HAYNES HOLMES,
Minister Community Church.

New York City.

Pro-Japanese

Dr. Walter B. Foley in his article in the August 21 ZIONS HERALD implies that counsel such as mine, that a boycott of Japanese goods in the United States might "cause the Japanese people to suffer starvation," may have helped restrain the American Government from applying both boycott and embargo against Japan. I am inclined to think, rather, that desire for trade and profits derived therefrom has had more to do with this than Christian and humanitarian motives. Nevertheless, I appreciate Dr. Foley's implied compliment.

Interestingly, as I read on into the article "Flood Light on the Japanese Situation," I find that all the citations from Tokyo papers give force to the contention that the United States should not and need not take a hand in the process of economic strangulation that Dr. Foley assures us is slowly going on here. My conclusion then, differing from his, is: If Japan is indeed suffering as much as the reports indicate, even without American boycott and embargo, then at least the Japanese cannot blame Americans and their government for such a condition, and there may be accordingly a time not far off when, with Japanese-American relations not embittered by the imposition of economic sanctions, the arbitrament of reason will have its chance in the Far Eastern imbroglio.

The so-called "China Affair" has been going on now for nine years. Open warfare with the Chiang Kai-shek government is already of three years' duration. There have been such things in history as Hundred Years' and Thirty Years' wars, and usually it has been better for nations and peoples not directly involved to stay out of such brawls. Surely it is preferable for the United States to let the processes of history, the laws of economics and of social justice, do their slow but sure work in the remote parts of the world than to rush in and with hands none too clean try to hurry the pace of Providence.

However, if Uncle Sam and American Christians really want to participate in the making of a "realistically" better world, then let them apply themselves to the creation of a genuine Society of Nations and Peoples in which the United States will join with all its heart, power, and resources to assure justice and sustenance to the fear-craven masses of the world. For I am even more convinced than when speaking on Japan three years ago in America that the source of much of our international woe of the moment is the feeling among those who "have not" that there is no other way to secure a livelihood than to follow the example of those who in the past have seized and insist on keeping for their own exclusive advantage the garden spots of the earth.

T. T. BRUMBAUGH,
Director Wesley Foundation in Japan.

Tokyo.

"Burned Me Up"

I have just completed the reading of your editorial on Channing Pollock's article in *The American Mercury* and condensed for *The Reader's Digest*. I felt it was unworthy of one who has such abilities and makes such pretensions as Pollock, and feel that you did an excellent job in putting your finger on the weaknesses of his statement. Recognizing the fact that some of his criticisms are valid, certainly they cannot be overcome by such an irresponsible attitude as he assumes. His article burned me up, and I appreciate your answer—my own would have been somewhat sharper, I fear.

AMOS THORNBURG,
Minister Mathewson Street Church.

Providence, R. I.

A Few Comments

If I should write every time I am substantially helped by an editorial or a contributed article of ZIONS HERALD, I should prove to be an imposition. This morning, however I must express very great appreciation of your editorial "Outworn Alibis." I shall use extracts, with credit, on Sunday morning when I propose to speak on "Company Manners in Religion."

The October 2 issue of ZIONS HERALD is a very valuable number, containing Bishop Oxnam's article "Conscience, the Church and Conscription"—a jewel it is; your editorial, a plea for tolerance and good will and my friend Dr. Havighurst's incisive article on "Leading or Leading Astray?"

JOHN R. EDWARDS,
Minister Union Methodist Church.

Washington, D. C.

Many Ardent Democrats Too

There are many ardent Republicans among the subscribers to your paper who have noted your paper's statement that Mr. Willkie has a brother in the liquor business therefore it may be assumed liquor will be served in the White House if he is elected and also that this brother will contribute to the campaign funds.

Inasmuch as ZIONS HERALD is not a political paper, it is fair to assume that you will also cause to have printed the statement recently appearing in *The Boston Herald* to the effect that the liquor interests have been asked for a generous contribution toward the campaign of the Democratic candidate in recognition of cooperation in obtaining defeat of the prohibition amendment and other favors. The liquor interests agree they would be ungrateful if they did not comply with this request.

ELSIE E. SEARLE.

Methuen.

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The Moral Indignation of Jesus

HIS EYES WERE AS A FLAME OF FIRE

J. D. JONES

"His eyes were as a flame of fire; . . . out of his mouth proceeded a sharp two-edged sword." That is how John pictures for us the Lord whom he saw when he was in the spirit on the Lord's day in the isle of Patmos. That is scarcely the Jesus of our modern thought. It does not seem to "fit in" with our ideas about Jesus and the mental picture we form of Him. If we had been asked to describe the eyes of Jesus, we should probably have described them as mild, tender, infinitely gentle and compassionate. As the apostle saw them, they were like a flame of fire. There was something hot and scorching about them. They flashed and blazed and burned. If we had been asked to describe what came out of the mouth of Jesus, we should probably have answered that words of grace proceeded out of His mouth. The apostle says that what proceeded out of His mouth was a sharp two-edged sword. The sword is the instrument of punishment. There is a suggestion of severity, wrath, judgment about it. Taking the two sentences together, they suggest a rather different sort of person from the "gentle Jesus" of our modern thought—a strong, virile Person with capacities of holy indignation within Him.

Does this picture of Christ which the apostle gives in these two sentences "fit in" with the picture of Jesus we get in the Gospels? I believe it does. I should argue this, to begin with, on general grounds. Jesus, according to our belief, is the ideal, the absolutely perfect Man. We can apply to Him those words of Shakespeare: "His life was gentle, and the elements so mix'd in him that Nature might stand up and say to all the world, 'This was a man!'" Other men are partial and incomplete, strong in some qualities and weak in others; He was all-round and perfect, and combined in Himself and in true balance of proportion all the human virtues. But we find it extremely difficult to conceive of a person combining in himself contrasted qualities. We find it difficult, for example, to think of Jesus as at once gentle and stern, to find place for indignation as well as pity in His character. We seem to think that gentleness and sternness, pity and indignation, are contradictories and mutually exclusive. And so to safeguard our conception of Jesus as "gentle Jesus," we slur over anything in the Gospel story that suggests that He could be angry and indignant. We slur them over or we blot them out.

I heard a minister, lecturing to a group of ministers, airily dismissing that terrible passage in which our Lord denounced woe upon the scribes and Pharisees by saying, "Of course, Jesus never said this." No doubt he thought he was safeguarding the goodness of Jesus. As a matter of fact, he was sacrificing it. Jesus would not be the perfect man if He were not capable of moral indignation. Sir John Seeley in his "Ecce Homo" says this: "The man who cannot be angry cannot be merciful." That a man can look upon wrong without being angry is no proof of mercifulness, it is proof only of indifference and insensibility and a base tolerance. The capacity for indignation is indispensable to a real mercy, and wrath is but the other side of love. It is just because our Lord had the capacity for holy indignation that His mercy was real mercy. It is just because no one burned with such holy wrath against sin and every kind of wrong that His forgiveness becomes such a wonderful thing.

But I am not left to argue on general grounds that the capacity for moral indignation is essential to the perfection of our Lord's character, for we have instances in the Gospels of occasions when He showed Himself indignant, when His eyes were as a flame of fire and out of his mouth there proceeded a sharp two-edged sword. There was that incident of the man with the withered hand. Scribes and Pharisees were watching Jesus to see whether He would heal the man on the Sabbath day. And Jesus, we are told, "looked round about on them with anger, being grieved at the hardness of their hearts." There was that tremendous philippic against the scribes and Pharisees to which I have already referred. There was His rebuke to those who would have kept the children away from Him. He was "moved with indignation," the Evangelist says. And, finally, there was that incident of the cleansing of the Temple, an act in which the holy indignation of Jesus broke out into judgment. There were

two things, Dr. Denney says, which moved Christ to holy wrath. The first was dishonor done to God, and the second inhumanity to man. Both these motives operated in each of the instances above quoted from the Gospels.

And He is the same Christ yesterday, today, and forever. He is moved with indignation by anything that dishonors God or wrongs man. Against all such wickedness His eyes are as a flame of fire and out of His mouth proceeds a sharp two-edged sword. In the interests of the health of our own religion and in the interests of our own immortal souls, we need to recover and even to remember this truth. We have complained often in recent years of the decay of the sense of sin. Men no longer seem to realize that sin is exceedingly sinful. But is not this decay of the sense of sin the result, at any rate in part, of the rather soft, limp, sloppy kind of religion which has been fashionable for the past fifty years? Dr. Peabody says somewhere that though, through their overemphasis on the sterner side of things, our Puritan fathers deserved the name of "the hard church," we, their descendants, by the elimination of the ideas of wrath and judgment, are rapidly qualifying ourselves for the title of "the soft church."

To make our religion not sentimental but healthily ethical, we need to lay a new emphasis on the moral indignation of Christ. And just because moral indignation has a place in Christ's character, so must it have a place in the characters of His disciples. The Christian is not meant to be passive or quiescent and submissive in face of sin or wrong. He is not to smile and do nothing. He ought to react against wrong in holy indignation. If this capacity for divine resentment died out of the world, society would swiftly rot to extinction. War is essentially an unchristian thing, the expression and the measure of the paganism of modern society, but our flame of indignation against the aggression which has trampled upon the liberties of half a dozen countries and subjected tens of thousands of people to nameless cruelties is a noble and Christian thing.

"Pride, and arrogancy, and the evil way, and the froward mouth, do I hate," Wisdom is made to say in the book of Proverbs. And we must react in indignation against all wickedness and sin, if we are to be followers of Him whose eyes are as a flame of fire and out of whose mouth there proceeds a sharp two-edged sword.

LABELS

W. RALPH WARD, JR.

We seem to have a mania for sticking labels on ourselves or someone else. A few years ago conservative and reactionary groups labeled people they didn't like or understand "Reds," "Bolsheviki," or "I. W. W." Lately those terms have been dropped for the more common ones such as "Communist," "Bundist," or "Nazi," and since the war anyone who doesn't agree with the general attitude of the status quo is stamped as a "Fifth Columnist."

The conservatives are not the only ones who have a weakness for labels, the liberals have it also. Not many liberals are satisfied to be known by their good works, they too want to be known by their mark. Proudly they label themselves "Pacifists," "Conscientious Objectors," "Socialists," or, if the case in point is religion, "Modernists" as over against the uncritical "Fundamentalists."

This constant emphasis upon labels is sorely misplaced. Simply to stand off and call someone names because he has different ideas about government, education, or religion from what we have is to blind ourselves to any possible light he may have to contribute to the world's darkness. "Red-baiting" is the cheapest and most futile of all sports.

Likewise, for an individual to take an inordinate pride in his liberalism and parade the fact that he is an absolutist in one thing or another is to turn people away from the cause he believes in and to make them suspicious of his motives and skeptical that his dogmatism is a shield for his own uncertainty.

What a person is, is far more important than the label he may or ought to wear. When George A. Gordon was pastor of Old South Church and Phillips Brooks was preaching in Trinity Church, they exchanged several letters over a certain woman's church membership. It seems she became disgruntled with Old South Church and moved to Trinity, only to take offense at something Phillips Brooks said and return to her original church before her membership was finally transferred. Commenting upon this reverse play, Phillips Brooks said that, after all, to change her church membership wouldn't matter much, for it was "of no use to change the label on an empty bottle."

Let us beware of labels! Heaping them upon others is unfair and intolerant, to say nothing of being stupid and futile. One holds back from labeling others when one remembers how Jesus was taunted as a "winebibber" and "glutton," and how through the centuries the prophets and martyrs of the church have always been the objects of the scorn and ridicule of those who were more than satisfied to leave things as they were.

But it is not only the conservatives and reactionaries that need this warning, the liberal needs it too! Strange too, because what so many liberals keep away from is labels. For example, how many of them ridicule belonging to the church, particularly a denomination, because that would tie them down, mark them as an unthinking patron of an outworn institution. Yet they are more determined to let everyone know that they are an out-and-out pacifist or an uncompromising socialist than are some so-called stick-in-the-muds who never fail to let you know that they belong to the Woman's Christian Temperance Union or the Lord's Day League.

Many a shouting pacifist, who, as someone said, has a face that is a "breach of the peace," has done little except create fights in his church and community as he has talked about war, while real peace is being made and kept by some who, while revolting against everything war is and does, feel conscience bound not to be conscientious objectors in the face of the draft. In some places the worst enemy of The Methodist Church has been some of the Methodists who have never been able to forget the fact that they were Methodists. Multitudes of Christians have not borne the name of Christ, but His marks have been indelibly written upon their lives, and that has made all of the difference.

If our brother or sister cannot wear the label we are wearing, let us be certain, before we condemn, that we are doing as much for the cause the label stands for as he or she is doing for the cause without the label. Eugene Debs wore without fear, and at great cost, the pacifist label, and he is unquestionably one of the beacon lights of this century on the road to ultimate world peace; but so is Edith Cavell, who, while taking part in the violence of war, died a martyr's death saying, "Patriotism is not enough."

"With Christ, a New World"

THE LIMA EVANGELICAL YOUTH CONGRESS

W. S. Rycroft

The Latin American Evangelical Youth Congress is to be held during the first week of February, 1941, in Lima, Peru. It is expected that delegates from most of the Latin American countries will attend. The youth of each country have a right to send three delegates and, in addition, one for each ten societies or fraction thereof. In the countries where there is a National Federation, designations will be made by this body. Where there is no such organization, it is expected that groups will come together to choose a national delegation.

The idea of holding this congress has not originated with one group or one person in any single country. It seems to have come to fruition as the spontaneous expression of a common desire in the following countries: Brazil, Peru, Chile, Mexico, and River Plate. It was first discussed by young people in Buenos Aires in 1928. Later on, in 1936, delegates from Peru, Argentina, and Uruguay, at a church gathering, talked of the possibility of holding an international congress. In Oslo in the same year a delegate from Brazil talked with one from Chile about the need for such a congress. In Mexico Dr. Montaño took the idea as the subject of some addresses to young people. Then in 1937 the River Plate Congress of Evangelical Youth met in Rosario, Argentina, and the question of an international congress was brought up and it was decided unanimously to commence work at once creating an office, with Mrs. Lurá Villanueva as secretary, with the purpose of getting in touch with young people in every Latin American country. It was necessary to appoint a central organizing committee, since no continental organization to set up such a congress existed. Difficulties arising out of lack of resources and great distances had to be faced realistically.

In April, 1939, the Second River Plate Congress held in Montevideo brought together representatives of five countries. Before the congress, correspondence was carried on with the remaining countries regarding the main points to be discussed. This enabled the congress to proceed with the organization of the Lima meeting. A president, secretary, and treasurer were appointed; the subjects to be discussed and details regarding appointment of delegates and the raising of some funds for travel by issuing stamps were agreed upon. Later on, owing to unforeseen difficulties, the date of the congress had to be changed from February, 1940, to February, 1941. The motto of the congress was also chosen—*"Con Cristo, un Mundo Nuevo"* ("With Christ, a New World").

Propaganda through the evangelical press has been carried on in all Latin American countries. The large burden of organizing, correspondence, etc., has fallen upon Dr. Lurá Villanueva and his wife. The writer discussed the Lima Congress with these good people on a recent trip to the Argentine and can testify to their earnestness, enthusiasm, and sincerity. Some North American delegates may have met them at Amsterdam. Evidence of their fine spirit and willingness to serve unselfishly is seen in their decision to travel to Lima at their own expense.

There may be serious questionings in the minds of some concerning the wisdom of holding a youth congress at such a critical time and when international events are moving so fast that we cannot keep pace with them in our thinking. And yet are we not increasingly finding ourselves in the necessity of drawing closer together and closer to the heart of the gospel and to the foot of the cross by the very agony and tragedy of the hour? Maybe it is the time when Christians need to confer with one another whenever possible, to strengthen their faith, to tighten the cords of fellowship, and to deepen mutual understanding.

A study of the topics for discussion at Lima will reveal the deep spiritual note which it is proposed to give to the congress:

1. Spiritual life and how to cultivate it.
2. The participation of youth in the spreading of Christianity. Evangelization: rural, urban.
3. The world of today and Christian youth. Attitude toward social, economic, political, and racial problems.
4. Christian education: (a) in the church; (b) in schools.
5. Evangelical literature: (a) a publication for Latin American youth; (b) journalism; (c) books, leaflets, tracts.
6. Cooperation and interdenominational relations.
7. The problem of the Indian: (a) religious work; (b) educational work; (c) social-economic work.
8. Organization of Latin American youth: (a) the opportunity to form the Latin American Confederation? (b) creation of a permanent office; (c) how to finance the office; (d) a common organization for all young people's societies?

The need for preliminary study and organization with a view to sending delegates to Lima has stimulated the youth movements of nearly all the Latin American countries. Groups within a country have found it necessary to seek fellowship one with another and to try to sink some of the differences that arise naturally out of a group consciousness wherever human beings come together.

Another striking development has been the holding of a youth congress in Mexico in 1939, two conferences in Cuba in 1938 and 1940, and one in Colombia in 1939. Word has been received that a similar congress will be held in Puerto Rico in November of this year.

In this foundation-laying period of the youth movement in Latin America, the Christian youth of North America can play an important part by sharing experiences and above all by what we call fellowship, that beautiful English word which is so suggestive of those intangible spiritual values which must have had a great deal to do with laying the foundations of the Christian movement when Christ surrounded Himself with His twelve disciples. "Fellowship," says Dr. John A. Mackay, "is to organization what life is to the body." Moreover, does it not seem imperative that North American and Latin American youth should be drawn together for mutual understanding at a time when we see the frontiers closing one after another in different parts of the world?

The problems confronting the youth groups in North America and Latin America are surprisingly similar, for they arise out of personal, social, national, and inter-

(Continued on page 1019)

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Uplifting Addresses

Among the most inspiring of the recent religious books is a little volume entitled "Not Alone."* Its author is Dr. Joseph R. Sizoo, a minister of the Reformed denominattion who is now serving the Collegiate Church of St. Nicholas in New York City. It is the theme of the first message in this collection which provides a title for the book as a whole.

The confidence expressed in the address "Not Alone" is the conviction that man does not live in spiritual isolation. Instead, there is a Divine Being, our Heavenly Father, who walks with us, affording us constant resources of comfort and strength. This assurance, our author affirms, is not simply a matter of faith. It is grounded in wide reaches of human experience and buttressed by sustained reflective thinking. This note of religious optimism sounds throughout the book.

It is apparent that Dr. Sizoo is here speaking the one word most needed in this hour of confusion and war. In terms of Biblical truth and modern insight, he recalls the heart to its one source of certain peace. And he does so in a manner that is at once persuasive and comforting.

Census of Drunkards

Three years ago the Research Council on Problems of Alcohol was established for the purpose of studying alcoholism and discovering ways of reducing its tragic inroads upon our American life. At the annual meeting of the council held on Tuesday of last week in New York City, leaders in the fields of medicine and psychiatry and representatives of business, social, and civic groups joined in the discussions on the different phases of this subject.

Dr. Karl M. Bowman of Bellevue Hospital, New York City, declared that it was imperative that a count of drunkards be made to ascertain whether there are 150,000, a half-million, or a million alcoholics in the United States. He made a plea that alcoholism be dealt with as medical science today is dealing with tuberculosis, cancer, heart disease, syphilis, infantile paralysis, and mental diseases.

Among the other speakers was Herman F. Willkie, brother of Wendell L. Willkie. Mr. Willkie, who is vice-president of the Joseph E. Seagram Co., distillers of whisky, Louisville, Ky., said: "We have become socially conscious as an industry. We realize we have to develop our business in a scientific manner. One problem is how to improve our product from the point of view of the consumer, perhaps in its effects on the customer. In advertising we advise moderation." We can point the way to the solution of Mr. Willkie's problem. Since whisky makes alcoholics, why not close up the distilleries?

An Isolationist Writes

In "Idealism Is Again in Vogue"—page 1019—Thomas C. McConnell forcefully sets forth the isolationist position on the European conflict. Since most HERALD discussions on the war have heretofore dealt with absolute pacifism, an article advocating non-participation on other grounds is welcome. Mr. McConnell, however, seems to be thinking in terms of the world of the 1890's, when the nations were widely separated in their interests and more or less remotely related to one another. In many respects Europe is even now less than "22 miles" from America. If Britain should be conquered, we may find ourselves, in the last analysis, about 5 miles from the Nazi continent. When the kitchen is afire at night, it ill behooves a husband to warn his wife to "think realistically" since it is only the kitchen that is in flames. We face, at the moment, not a theory but an actual present condition with the gravest implications sharpened into vital significance by actual instances of Nazi plundering of whole countries.

Most of us share Mr. McConnell's aversion to the shedding of blood and the loss of material things, but by the same token we dislike to see ethical principles scrapped and the achievements of civilization surrendered to an aggressive paganism that glories in ruthless force. If there is any way under heaven to avoid getting into the "stinking charnel-house" of war and at the same time preserve our moral integrity, let us by all means follow that course and "keep out." But medical leaders have been known, not in the name of "religion" but in the name of science, to get into the "charnel-house" of a typhoid or bubonic plague epidemic for the sake of their fellow men and to pay for their daring with their lives.

Knowing Mr. McConnell as we do, we can guarantee that he is no "defeatist," "appeaser," or "fifth columnist."

*NOT ALONE. By Joseph R. Sizoo, D. D. The Macmillan Company: New York. Price, $1.25.

THE CALL TO DECISION

There was a man once who could not make up his mind whether he ought or ought not to have his hair cut. His will was stalled in the valley of indecision. What a predicament! The vacillator is worse than the plunger, for the impetuous soul at least "gets action" and is "going somewhere." All of us have at times experienced a deadlock of the will, either because we have devoted so much time to weighing "all sides of the question" that we have become incapable of judging where the true value lies, or because, through habitual inaction, we have become unable to choose which of two or more courses we ought to pursue. Habitual indecision may easily develop into something more than a weakness of character; it may become a disease of the whole personality, fully as dangerous for the human spirit as heart disease is for the human body. The sad thing about a wobbly will, moreover, is that it tends to grow more wobbly through the repeated failures of the afflicted person to come to a definite "showdown" when he is faced with alternatives that call for a choice.

The will is central. The will is the man. Will is character in action. The emotions are important, for they give warmth and beauty to life; but they come and go with our moods and change of circumstances or surroundings. The intellect is important, for through its operations we learn to think and come to knowledge. Our horizons are constantly being enlarged with the growth of intelligence. But the determining factor for good or ill is the will—though, of course, it must be remembered that there are no such clear-cut distinctions among our faculties in reality as appear in abstract discussions about them.

Act! That is the word of exhortation which every one of us needs to hear. This is no plea for rashness, for hastiness, for impetuosity, but a call to the realization of character and destiny. Two of our very serious American faults are indulging emotions and playing with ideas. The movies are for the most part a weeping and laughing proposition when they are not heart-stopping "thrillers." These film presentations tend to debauch our very life and to make emotional milksops or nervous wrecks of us. The effect of all this blood and thunder, this eternal triangle business upon the youth of the land is disastrous beyond description. Add to the theater-goers the theorizers. Opinions, opinions—we are fairly bogged down with opinions, most of them arrived at by a superficial reading of newspapers. We Americans like to play with ideas and to harbor the delusion that when we have discussed a subject or debated an issue we have settled something, accomplished something. To have the feelings stirred or to argue a point without "following through" to action, however, not only is largely a barren process but is highly dangerous to the development of strength of character and richness of personality.

"But what," injects a critic, "has all this discussion of the will to do with religion?" Much, very much. The Bible, which has not yet been superseded as a book of practical psychology, sets great store by the will. Read Jesus. Read Paul. What are they reaching for? Their great objective is that innermost inner thing in man—his will. They are trying to stir him up to action. "I will arise and go to my father" is the cry that makes God glad and causes the angels of heaven to sing the Hallelujah Chorus. Why? Because decision marks the making of a man. "I will arise"—with that word a new soul is born.

The old-time revivalists preached for decision, they battled to capture the human will. That was the deep meaning of "praying through" a sinner at the mourners' bench. These evangelists called for surrender. They demanded decision, action. They had their faults, but their psychology, which they called simply "knowledge of human nature," was sound. The converts in those days used to profess that they had entered a new world. What was the truth in their testimony? The modern specialist in mind study can furnish an answer. When the will is aroused to action and surrendered to the highest ideal we can know, a new direction for life is established and the personality becomes "integrated," is "made whole." The convert, because of his inner change, gains a new sense of at-homeness in the outside world. He takes on a new initiative, a new determination, a new love for his fellow men.

What are we moderns saying to men? "Much can be said on both sides." We give hungry souls theories, discussions, and lead them to think that if they will only achieve a right opinion upon religious subjects they will be saved. Or we furnish them æsthetic satisfactions—good music, a heart-warming experience, a confirmation of their prejudices. Seldom, these days, do we storm the ramparts of the will and cry, "Act! act! or you will die." Even professing Christians are lost in religious inaction. We talk of the cross, of the "Jesus way of life," of self-sacrifice, of non-resistance, and of suffering as the technique for overcoming evil. And then we leave the whole issue right there. No action. No determined carrying out of these noble convictions, no "do or die" spirit in practise. What do we lack? What is the trouble? What do we need?

No cultivation of a purely emotional mysticism, no spirited argumentation, no easy-going indulgence of prejudices is the need of this tragic hour. Our need is to come to decision. Act, man, act! It is your life.

Missionaries and the Far Eastern Situation

GROWING TENSION CREATES NEW EMERGENCY

FRANK T. CARTWRIGHT

The present situation in Japan and Korea calls for caution rather than alarm. Despite the fact that the State Department has urged all American mothers with small children to leave East Asia, and has advised others whose presence there is not essential to leave, we are not at present planning to evacuate any missionaries. We do not feel alarm concerning them and we hope that their families and friends will likewise rest in quiet faith in God and His purpose. We have a responsibility to the church and to the devoted families of missionaries that should, and does, lead to careful appraisal of the situation. We also have a God-given responsibility to the Japanese and Korean and Chinese Christians.

We have not refused permission for any missionary now in America to sail to his field in Asia. We have asked the missionaries to make their own decisions for the present, but meanwhile have asked the bishops of the church in China to express their judgment. It is possible that we may find it necessary to hold here for a time some of those scheduled to sail. But to the very limit of our resources this is the time to stand by the hard-pressed Christians, especially in China, and this we intend to do. We are even going forward with the search for additional funds to enable us to send reenforcements as soon as possible.

Pressure, partly from governmental sources and partly from laymen within the Japanese church bodies, has led to the elimination of missionaries from all positions of leadership, to a strong agitation for an early and complete unification of all church bodies in Japan, and for a severance of financial ties with Western nations. The Episcopal Church and the Salvation Army have been most drastically treated, probably because of their close tie-up with Great Britain. So far, the Methodists have had only slight difficulty. Doubtless this is because for many years there has been a Japanese bishop administering the church and because the heads of practically all schools have been Japanese. Too, almost all the running expenses of the organized churches have been contributed by the Japanese, and a large part of the budget of the schools has been provided by Japanese themselves.

Confidential advices from informed and reliable sources lead us to recognize, however, that the trend in Japan is strongly nationalistic and that the younger military clique is eager that all missionaries be eliminated from Japan, with the possible exception of a few teachers who, they say, might teach foreign languages in Japanese schools. Whether this clique will win or whether a more broad-minded judgment will be rendered by Japan's rulers cannot yet be foretold.

According to Dr. A. W. Wasson, who has long known the situation in Japan and Korea, the three main objectives which Japanese Christians under the pressure of nececssity are now striving so vigorously to attain have long been regarded as desirable goals of the missionary movement. They are: self-support; church union; Japanese replacement of missionaries in places of authority.

Dr. Wasson also says: "The effort of Japanese Christians to achieve complete financial independence for their churches and schools is not due to any desire on their part to sever their fellowship with the missionaries or with the Western churches, nor is it due to pique or lack of appreciation of the aid which they have received from the older churches. It is chiefly an effort to protect the Christian movement in Japan from exposure to the charge of being a fifth column. The Christian leaders do not desire the missionaries to withdraw.

"The determination of the organized churches and schools to become financially self-supporting does not decrease the need of missionary money for use in Japan in the remainder of 1940 and in 1941. Gifts, equal to our regular appropriations, should be made by the mission boards to these organized churches and schools to tide them over this difficult transition period. Money will still be needed after that for the support of missionaries and of special projects, unless the outbreak of war, which we all pray may not come, should force our withdrawal."

The statement issued by Hitler on Friday, September 27, merely clarified and made official the relationship that has existed for some time between the three totalitarian powers, Germany, Italy, and Japan. Developments within Japan have shown that the ruling clique in Japan was either under pressure from Germany or so impressed by Germany's successes that it was determined to follow that lead.

It is quite possible that the statement was intended to be of psychological value only, another example of Hitler's highly geared mental *blitzkrieg*. Some observers think it is only bluff, intended to keep the United States perturbed and undecided as to foreign policy. Others believe that it portends actual joint action.

In either event it has serious implications for Methodist work in Asia. Missionaries in Japan proper and in Korea will be under intensified pressure. It may bring sterner measures in the cities of China under more or less complete Japanese control. It may encourage the tottering puppet governments in invaded China. It may lead to a further drive southward on the part of Japan toward other areas where Methodist missionaries serve. It has led the British to reopen the Burma road, China's "back door," for medical, military, and commercial supplies.

——It is being said that modern evangelical Protestantism has underestimated the power of evil. This may be a reason why religion has become soft. Adolf Hitler wrote an evil book which was widely read throughout the world. In this book he scorned all international ethics. He frankly advocated the strategy of lying. . . . From the standpoint of international ethics this book was positively and frankly evil. Thousands of people read it and doubtless the leading statesmen of Europe were familiar with it. In spite of this they did not take it seriously. They were rather well-intentioned men and it is difficult for well-intentioned men to believe evil. The modern liberal-minded man wants to believe the best and discounts evil. This illustrates one of the lapses of our liberal culture and certainly one of the weaknesses of our modern Protestant religion. The modern teacher and preacher have not presented the Christian gospel in its true tones of moral severity.—*The Christian-Evangelist.*

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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William G. Chanter

In 2 Kings 22 and 23 we have an example of a necessary step in human development. Here the Hebrew state is being rebuilt on the basis of the ideals which the prophets had long been preaching. This was done by translating those ideals into a system of law and custom, with the organization, officers, and material equipment needed to put the system into operation. This is always the line upon which humanity advances. First the great pioneers in moral and spiritual adventure make new discoveries in the nature and meaning of the ideal world. They insist that these discoveries carry with them an imperative call for a new adjustment of life. Then come the lawmakers, the institution-builders, who put these prophetic ideals into forms in which the ordinary man can see their applicability to the details of his workaday life. The prophet himself may not see the need of this rather cut and dried formulation. For him the ideals are so clear and so masterful that he needs no apparatus of rule and regulation—indeed, he is apt to distrust it. But he is the exception, the genius in religion and morality. The average man needs to have the ideal expressed in concrete law and visible symbol. Hence, if the prophetic idealism is to mold civilization, it must inevitably find some such forms.

This is true, of course, not only in religion and in morality, but also in politics, in art, in science. The noble souls who catch a new vision of liberty as the greatest of political goods and see its meaning with crystal clearness must translate or find others to translate their vision into the institutions of settled government. The artist who makes a new discovery of the possibilities of his art needs the critic to interpret him to a world less gifted than he, and, if he is to found a school of art, he must become a teacher with a definitely formulated method. If the scientist is not himself an inventor, he must be followed by those who apply to the practical needs of mankind the principles which the scientist has discovered.

Nevertheless, whenever any great spiritual ideal is formulated and institutionalized there is always the danger of serious, if not fatal, loss. For the institution may be confused with the ideal of which it is only the outer form, the soul may be lost sight of in the worship of the body. In this very reform of which our chapters in 2 Kings speak, the great prophetic ideal of the moral and spiritual worship of one God was made the law of the land. This was done by centralizing in the Temple at Jerusalem all worship through the ritual of sacrifice. The sacrifices at the many local shrines, the "high places," were abolished. This at once emphasized the unity of the divine Being, and did away with the immorality that accompanied the ritual of the high places, for the king could be trusted to guard the purity of the worship at Jerusalem. But the prophet Jeremiah who in his early days had welcomed this reform lived to see the growth of an unspiritual and unmoral belief in the power of the Temple building to protect those who took refuge in it quite apart from their moral character or the spiritual quality of those who ministered there. It was no longer a symbol of the dwelling with men of a God of righteousness. It was a fetish, this great pile of masonry, with a magic power in itself. The ideal was forgotten, the institution was worshiped for its own sake. What this meant was the degeneration of the ideal so that the Temple of God became a den of robbers, a hiding place in which evil-doers sought to escape the just results of their own crimes.

Institutions, forms, customs are necessary. If they are dangerous, that is something which they share with most really valuable things. Still, we must be on our guard against the way in which the institution and its forms make an appeal to the weakness in our human nature which loves the visible and tangible and sadly overvalues them. A country is great only as its spiritual life is strong and sound. But how many once great nations have gone to destruction because they put their trust in "reeking tube and iron shard" while the moral foundations were rotting beneath them. They were willing to let wealth, the material, the bulky, accumulate while manhood, the invisible, imponderable, the spiritual, decayed. There is not space to apply this to the fields of education, of politics, of science. Always there is danger that the institution and its tradition may destroy the very spirit that gave them birth. If this is specially true of the church, it is because the ideal which the church seeks to embody is so very lofty, so peculiarly spiritual, and hence so hard to grasp in its pure form.

How can this danger be avoided? Not by decrying all institutions—destroy one set of institutions today and you will have to create a new set tomorrow. No, the only way is to keep in clear view the truth that no institution, however good, is good enough to be identical with the ideal which it is supposed to express. At best and highest, the institution is only a shadow of the ideal—to make it more than that is to turn it into a delusion and a pitfall. The Christian church is not the kingdom of God. It is the herald of the kingdom's coming, it points the way by which we must go if we are to enter the kingdom, but it is not the kingdom. The visible church is only a symbol of that true church of Christ which is forever hidden from our physical sight because it is without spot or blemish in its pure spirituality. To confuse the church with the kingdom, the visible with the invisible church is to plunge into a morass in which we may well perish as many another has perished in the past. For then the support of the institution is the sole and sufficient mark of the good man, and Mussolini must be applauded and Franco patronized and the unspeakable Hitler must be lauded by a Methodist bishop because he patronizes an obedient church.

The only way in which institutional religion can be safe is through a clear and searching vision of the mighty God who trieth the heart and the mind. That vision will deliver us from all illusion—in its light we shall see light.

THE CHURCH AT WORK

The Human Side of Kingdom Building

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RAYMOND H. HUSE

After Conference

One disadvantage in being a member of the cabinet is that I do not hear the remarks the brethren make about the bishop and district superintendents. All we hear is the resolutions of appreciation!

We do hear, however, what some of the laymen have to say about the ministers in general and some of them in particular, and one complaint thoughtful laymen are making about young preachers, in these days, is that they lack unction. They are clean, earnest, sincere, and attractive, but somehow, when they preach, hosannas languish on their tongues and their devotion dies. They seem to have gasoline enough, but their spark plug is out of order. It was my thought at first to deliver a homily to young sons of the prophets on this subject suggested by this complaint, but as I mused the fire burned and I became convinced that my exhortation should be addressed to the laymen themselves rather than to the preachers.

The old-time Methodist minister usually got his start in the service of prayer and testimony that was always one important feature of the normal Methodist church. There he sat with fast-beating heart trying to get courage to speak his word of loyalty and love. Finally he rose with trembling knees and voice and gave his testimony, and when he sat down a great peace flooded his soul. In that service he lighted his candle from one of the lights in the long line that extends back to the early days of the church on one end and shines its welcome to the newest convert on the other. There is something that comes to a person from that service and that experience that cannot be learned in any seminary and cannot be fully expressed in any young people's institute because even the best institute—and I am for them—does not have the vital connection with the accumulated experience of the past that the historic prayer-meeting possesses.

Just as there is a stream of culture flowing down through history, so there is a heritage of Christian experience which passes from soul to soul and from generation to generation, and this is the true apostolic succession. And among Methodists and other non-liturgical churches, this finds expression in prayer and testimony.

Now, if, recognizing this fact, the young man with his face toward the ministry resolves to go to prayer-meeting, what will he find? These very laymen, whose fathers used to be there, will be conspicuous by their absence. Less than five per cent of the active members will be there, and those who do come, for the most part, bring a fagot but no flame.

Brethren, if you want a preacher with unction, the responsibility is yours! You make the ministry. That is why we have so fine a ministry now,—so forward-looking, poised, and pleasant,—and that is why so many of them lack unction. They could not get warm because you let the fire go out! You have also the making of the ministry of tomorrow. What will you do about it?

One minister wrote me after Conference in a very much depressed mood. It seemed to him that everybody was wrong, especially the bishop and cabinet. I sympathize with him! I am apt to put on a pair of indigo glasses myself after "the captains and the kings depart"—on Monday morning. And a bishop caught me in that mood the week after Conference and asked me to move, which I did. I am usually ready to move anywhere the week after Conference—up or down or over! But because the question raised by this preacher may rest unanswered in some other minds, I share it with you. I think what largely disturbed him was the basis of so-called promotion. Why did some men get a "raise" while others who were equally good were passed by on the other side? As I see it, there are four factors that enter into the matter of making an appointment, especially when it is offering the opportunity of promotion to some brother.

The first is his record. We are still the Methodist Statistical Church! Those Conference Reports are often deceptive, but at least they do give us a lead. If the membership has decreased in a succession of pastorates, it does give the bishop an opportunity to ask why. Likewise and on the contrary if it has increased! Church school figures also have some significance. Even World Service receipts have something to say—not too much! The pastoral record, which shows how often a man has moved, makes its contribution—at least challenges attention. Frequent moves may sometimes be to a man's credit—not usually, but there is a "woe when all men speak well of you" that is mentioned by higher authority.

The second factor is that elusive thing called personality. It can neither be defined nor ignored. It makes some men—very few—succeed everywhere. It makes some men—very few—fail everywhere. It makes many men succeed in one place and not be quite adapted to another.

The third factor is what might be called convenience or proximity—although neither of these is quite the word. The general situation is such that it seems to be the natural procedure that a certain man goes to a certain church. His record is no better than that of many others. Neither is his personality. It is one of those cases where the stars fight for Sisera. The door opens and he is there. His brethren at first say, "Why?" and resent it a little. They blame the bishop and the cabinet. No wonder! Nevertheless there does not seem much that can be done about it, and his brethren say, "After all, he is a good fellow," and go happily to work.

The fourth factor is the desire of the laymen. This is sometimes unintelligent but often emphatic. We can steer it a little but cannot control it. Generally speaking, it is not kind to a man to send him where he is not wanted; and it is good democracy to go along the road with the laymen as far as we can. It is also good for the works' sake. The laymen's view is apt to be more objective than ours.

After all, though, what is a real promotion? Is it not really the opportunity to do better work for the God of things as they are? We may all have that and receive new appointment daily from the Bishop of our souls.

So, take off your indigo glasses.

With Christ, a New World"

(Continued from page 1013)

ational relationships and all that these imply in our mod-n world. If North American and South American youth ogether could realize with profound conviction that ie great abiding truths of Christianity are still the only ire foundation of all human life, then the Lima Youth Congress would prove to be an epoch-making event.

Maybe North American youth has something to give to iat of the South, and the South to the North, but if, ogether, they could seek divine guidance and draw near o the Master, there would be a fellowship which tran-cends differences of language, cultural background, race, nd nation. The North has behind it a great church tradi-ion and a sense of the practical and the obvious; the outh brings a lofty idealism, a genius for warm-hearted riendship and courtesy.

If North American youth could send fraternal delegates o Lima next February and also raise some urgently ieeded funds, without which some Latin American dele-gations will not be able to attend, it would be a fine ges-ure of comradeship and bring renewed encouragement o those who are organizing the congress.

IDEALISM IS AGAIN IN VOGUE

Thomas C. McConnell

It is with considerable regret and anxiety that I have watched Zions Herald advocating policies that the expe-rience of the last war tells me will ultimately and inevi-tably mean a "bloodletting" for American youth that will dwarf that of the last war into insignificance. By "aid short of war" and other catchphrases a ghastly fraud is being perpetrated on the American people. These policies mean war on a scale that spells ruin to our way of life.

I do not question the good faith of the paper or that its "heart is in the right place," nor do I take issue on the question of whether war can be reconciled with the Chris-tian religion. I am not a conscientious objector nor a pacifist, and I do not want to see England conquered. However, I seriously question whether Zions Herald has soberly considered the matter of peace or war as a balance of prospective gain after certain loss, or has sensed that the question of where we go from here is deserving of the hardest kind of realistic thinking divorced from religious or emotional attitudes.

In the present state of the record, does any sane person think that Germany can be conquered except by conti-nental invasion? Can England accomplish this alone? Certainly her military record so far would not give the slightest suspicion that she can. In the last war she never at any time was able to keep more than 85 divisions in the field. Hitler has at least 200 divisions of trained, battle-experienced troops who have defeated every army that has opposed them, including the British Expeditionary Force. Who besides ourselves can supply the troops neces-sary to conquer Hitler?

In my humble judgment, anyone who thinks that mak-ing the British cause our own does not mean another A. E. F. of at least ten million men is "whistling in a graveyard." If we go into this war we must go in to win no matter what the cost. Three million casualties is a low estimate. General Marshall says it will cost one hundred billion dollars just to duplicate Germany's equipment. If he can fight a winning war on less than five hundred billion dollars, it will be a miracle. What do you think is going to happen to the things that have made America great while we are fighting such a war?

Now, I realize that the obvious answer to a plea to the self-interest of America is that the pleader is a defeatist or an appeaser or a Fifth Columnist. However that may be, I had considerable experience with the effect of bullets on young idealists in the last war and I know of my own knowledge that fuzzy or wishful thinking concerning the possibility of successful military effort is paid off in white crosses. The instinct of self-preservation should tell us that the present situation calls for caution. Reckless leadership is not saved from disaster by altruistic motive. For the very reason I regard participation in overseas war as national suicide I believe we are safe from any attempt at invasion on the part of the Axis powers. I have seen little or no indication that Nazi generals are weak in the head, and if they can't get across 22 miles of Channel, I may be pardoned a healthy doubt of their desire to attack us across 3000 miles of ocean. The fact that we are seriously considering invasion suggests a lunacy com-mission.

The Axis pact with Japan should make it apparent to the dimmest wit that we cannot aid Britain with segments of our fleet and avoid Axis retaliation, which, in turn, arouses hatred and war hysteria here. If our aid is effec-tive, it will ultimately bring violent reaction from the dic-tators. The predictions of those who opposed changing the Neutrality Act are being proved with the certitude of a problem in geometry. We are fast creating an economic stake in the war as a supplier of war materials to one of the belligerents. We have committed acts of war in the destroyer deal, and the option of cutting us in on a war with both Europe and Asia now rests with the dictators. The tragedy of this "impasse" is that it has been created by our so-called right-thinking people with the argument that "it would keep us out of war."

One of the strangest things about the American people of today is the shortness of our memories. Only twenty-three years ago we went overseas to kill Germans for democracy, religion, and "the good, the true, and the beautiful." The shibboleths used to inspire the last war have been proved such to the knowledge of all of us. The ideals of those who fought for "human decency" were scorned as "impractical" and "unrealistic" by the politi-cians who made the peace. We all know they carved up Europe into crazy tariff barriers, killed the struggling Weimar Republic, rearmed Germany, raised Hitler to power to stop the Bolsheviks, and consistently sabotaged every attempt to restore order out of economic chaos. Some of these same men are now leading another war for democracy in which we are invited to expend our youth and all our wealth. Any attempt now to use realistic thinking on the problem of whether we want to repeat the process is regarded by these same leaders as almost profane. Idealism is again in vogue after all these years of "back to normalcy."

Apparently the youngsters in the colleges are the only ones who see any lessons in the last war. They seem singularly unresponsive to the present hysteria. Men like President Conant and Nicholas Murray Butler admit pub-licly that they are getting nowhere with the sort of appeal that sent my generation off in a haze of illusion to find out for themselves that war is nothing but a stinking charnel-house. Statements by intellectuals that we can advance the cause of human decency by getting in this war deserve a reply in the vernacular that "no matter how thin you slice it, it is still baloney." Perhaps our young men have learned to weigh the inspirational appeals with the cynical

observation that if the war goes so badly that the draft numbers of our war-minded intellectuals, educators, bishops, and what-not are ever drawn, then we might as well give the country back to the Indians anyway.

In fairness to the youngsters who will pay for our mistakes with their lives, isn't it time to be honest with our own people? The Gallup poll shows 85 per cent want no war. Isn't it time for ZIONS HERALD to tell its readers that bluff and counter-bluff in the Pacific and "acts of war" in aid of Britain mean "all-out war" with all that the phrase implies.

What's in the Movies

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LILLIAN WHITE

"Third Finger, Left Hand"

This has been one of those weeks containing no really outstanding previews, so it is difficult to know what to put first. However, "Third Finger, Left Hand," with Myrna Loy and Melvyn Douglas, is very funny in spots. Myrna Loy has made up a husband for herself because she thinks as a married woman she can retain her position of magazine editor longer. It's a pretty cute joke on her when Melvyn Douglas, having discovered her game, appears at her home and establishes himself with her family as her returned and reconciled husband. However, when Myrna gets even with him by disgracing him before some of his home-town people, it is almost too mean to be funny. The picture covers the comedy use of marriage by several little preachments on its sanctity. Although I had to leave the picture a bit early, I suppose the upshot of the whole thing is that a woman doesn't need a career anyway, only a husband.

"Northwest Mounted Police"

This film will probably come through with big advertising promises because it is in colors and stars Madeleine Carroll and Gary Cooper. However, it is in no sense a distinctive picture although there are some pretty color combinations. The color is overdone, as is Hollywood's way; that is, you feel the color has been arranged, instead of looking like real life. The predominating color is blood-red. The fifty mounted police are in brilliant red coats and besides that the picture fairly drips with blood. A couple of times people show hands stained with blood from touching wounds. One of the purposes of this film seems to be to accustom people to seeing blood. This is one of the things necessary for soldiering. Another purpose seems to be to glorify the shedding of blood. A dying officer says, "Some fool at headquarters wants to change the uniform to green. Stand up for the red coats. It's a good color."

And underneath it all is the purpose of glorifying the British Empire. The prologue speaks of the mounted police as standing between the rebellious savages and "Canada's destiny." A Scotchman says he will have to fight one of his good friends because "I canna fight against the Queen." The heroine finally chooses for a husband the British officer instead of Gary Cooper, the Texas Ranger, though she says he's an "angel in leather." To Americans red coats used to be a term of contempt, but this picture does a pretty good job of whitewashing them.

"Christmas in July"

"Christmas in July" is unrestricted wish-fulfilment. Dick Powell wins the $5000 prize (or was it $15,000?) for the best coffee slogan, and then do he and Ellen Drew go to town! But it's in such a pleasant way—buying presents for everyone on the block. Then they find it's all a mistake! However, everything turns out all right. Incidentally, I wonder if Paramount owns Maxwell House coffee, or how much Maxwell House financed this good advertisement.

"City for Conquest"

"City for Conquest" contains war psychology without being about war, by using situations similar to those in war. A man who doesn't like to fight goes into prize-fighting to get to the top to win his girl. He is game, loses his sight, and the girl comes back. Cagney does the part well, but it's a mediocre film.

"Night Train" and "Sky Murder"

"Night Train" and "Sky Murder" are a couple of spy stories which American audiences will probably get willy-nilly in double bills. "Night Train," made in England, is slick, quick, and entertaining, though quite impossible, I should say.

"Dulcy"

Ann Sothern is just too kind-hearted and rattle-brained for any words in this high-grade slapstick. It's a lot of fun.

Everyday Living

SIX CYLINDERS

★

JOSEPH FORT NEWTON

Someone has made a list of the qualities and attitudes of a normal human being. Six things ars included, and while we may not agree, they are worth thinking about.

First, a normal person is engaged in some socially useful and worth-while form of work.

Second, he is wholesomely related to other people in the myriad contacts of life.

Third, he has enough detachment—that is, he can get away from himself far enough—to examine his faults and improve his conduct. In other words, he is capable of improvement.

Fourth, he has a real interest in the lives of his fellows, and a sympathetic understanding of their situations.

Fifth, he has some sort of tension-reducer, in the form of a hobby.

Sixth, he does not simply live at random—he has a sensible faith, and a sound philosophy of life, which gives meaning to his world, and keeps up both his morals and his morale.

Here are the six cylinders, so to speak, on which a normal, healthy human being runs. When he is hitting on all these cylinders, he is happy, and able to make other people happy.

There is the test; each of us can check up for himself—if he is capable of examining his own life, in order to restore its balance, and mend it if something is out of order.

If his motorcar is not hitting on all cylinders, he knows it by its knock and noise—its loss of power. But, alas, one or more of our own cylinders may get out of order before we know it.

An occasional check-up is wise and worth while, but it must be honest, and not morbid. In our bodies, if something is awry, we are made aware of it by pain, dull or sharp.

If we cannot see ourselves as we are, candidly, facing the facts, and deal with symptoms and trends, we are out of gear. In that case, we need the aid of the Great Physician of Life.

Thirteenth Annual Conference on Preaching

R. Emory Beetham

"Varieties of Preaching" was the general theme of the thirteenth annual Conference on Preaching conducted by Boston University School of Theology in Copley Methodist Church, Boston, on Monday, Tuesday, and Wednesday of last week. Fifteen distinguished church leaders—bishops, college presidents, deans and professors, preachers and one layman, representing various denominations, Baptist, Congregational, Presbyterian, and Methodist—took part in the conference. Some 500 students, preachers, and visitors attended the eight sessions of the three days.

It was feared that this year's program would be an anticlimax after the Centennial Celebration of last year, but on the contrary it was declared by many to be the most interesting, most intellectually stimulating, and the most spiritually inspiring session ever held. Last year the speakers were fittingly confined to the alumni of Boston University, but this year the program committee cast the net in wider waters and brought to Boston eminent leaders from several denominations.

Here is a bird's-eye view of the program: Doctrinal Preaching, by Dr. Raymond Calkins, First Congregational Church, Cambridge, and Dr. Harris Franklin Rall, Garrett Biblical Institute, Evanston, Ill.; Preaching through Worship, by Dr. Fred Winslow Adams, Boston University School of Theology, and Dr. Boynton Merrill, Second Church in Newton, West Newton; Pastoral Preaching, by Dr. Rollo Walter Brown, author and lecturer, Cambridge, and Dr. James Gordon Gilkey, South Congregational Church, Springfield; Preaching through Books, by Rev. Harold Bosley, Mount Vernon Place Methodist Church, Baltimore, Md., and Professor Fred Eastman, Chicago Theological Seminary; Ethical Preaching, by Bishop G. Bromley Oxnam, Boston Area, and Bishop James C. Baker, California; Preaching to Youth, by President John B. Magee, Cornell College, Iowa, and Dr. Robert Russell Wicks, dean of Princeton University Chapel; Biblical Preaching, by Dean Emeritus Charles R. Brown, Yale Divinity School, and Dr. Rollin H. Walker, Ohio Wesleyan University, Delaware, Ohio; and Evangelistic Preaching, by Dr. Daniel A. Poling, pastor, The Baptist Temple, Philadelphia, Pa.

The ministry of music was effectively exemplified by the work of Dr. James R. Houghton, who provided special music for all sessions of the Preaching Conference. Under his direction the Boston University Seminary Singers rendered several numbers. Dr. Houghton's solos and selection and direction of hymns added greatly to the value of the conference.

President Daniel L. Marsh extended the official greetings of the university and presided over the opening session. Dean Earl Marlatt of the School of Theology, who is largely responsible for the success of the conference, was conspicuous by his modesty. Bishop Oxnam, now "our new champion of the Boston Area," founded this preaching conference, it was pointed out, while he was a professor in the School of Theology. Professor Fred Winslow Adams, past master in the art of worship, each year conducts an ideal service. This year it was held on Tuesday evening. It was highly instructive and deeply impressive. Other members of the faculty presided over the various sessions.

The program started on a note of extreme conservatism. Dr. Calkins, recently retired after a long ministry in the First Congregational Church, Cambridge, spoke like a patriarch out of the deep sincerity of his heart. He deplored much present-day preaching as superficial, peripheral, and secular, and lacking the deep authoritative spiritual message adequate to the total needs of men, which is the greatest need of the Protestant church of the hour. If we are to have great Christian preaching, we must have a great Christology—Christ the Son of God—and people will be won to allegiance to Jesus. Protestantism needs an influx of Roman Catholic theology, which venerates truth as a gift from above, not discovered, the gift of God. The vision of the eternal Christ is our salvation, and no religion can long endure that does not offer men salvation.

Dr. Rall was introduced as "one of the profoundest theologians of the day." He emphasized the need of a teaching pulpit to keep alive the great background of divine history as recorded in both Old and New Testaments, because of the religious ignorance of the rank and file of our church people, and because Christianity today is facing head-on conflict with ideologies, which are practically new religions. Christianity must make clear what its faith is and carry it to the world. There are two aspects of our religion. One starts with God and one with men. These two should be joined together. The social movement will be impotent unless undergirded with the righteous will of God. We should make plain the ethical demand of our Christian religion upon the lives of men in a world of pagan principles. A teaching pulpit demands a reading and a studying preacher with fresh, thrilling, informing, and inspiring sermons. The teaching ministry is still at the heart of the Christian church.

Dr. Boynton Merrill in speaking of "The Prophetic Mesage and the Priestly Ministry" declared equally for both. The voice of the prophet is a trumpet blown in behalf of righteousness, and the speech of the priest is the still small voice speaking within. They are both great gates or avenues to the soul. Both are imperative and desperately needed. They are twin brothers. God gave us both our minds and our emotions. We need as powerful preaching as we can possibly get, but also as pure a worship as we can find. Jesus is King in the hearts of men because He was both prophet and priest.

The only layman on the program, Rollo Walter Brown, who referred to himself as a novelist and biographer, brought the audience to their feet after his appeal for real brotherhood in the church and sermons that would emphasize the Godlikeness of the human being, that would awaken in folks a sense of their own possibilities and quicken their sensitivity to life in others. We do not feel enough what is going on in the world, especially near home. "I want the church to talk out about justice and about the suffering of people all about us. If we cannot suffer with these people, we are lost." He decried the philosophy of the "worm of the dust" and the constant wail of "doom," and asked for sermons on the ability of man's mind to meet his problems and solve them. There is something of God in all of us, and preachers should encourage folks to believe in the miracle of human possibility.

"Life-Situation Preaching" was presented by an outstanding authority in that field, Dr. James Gordon Gilkey. Life-situation preaching roots in the depths of the spirit and discusses concrete problems actually faced by people in the congregation and then offers suggestions for the solution of them. The address was replete with homiletic suggestions and references, which cannot but be of immeasurable value to the students. In concluding, Dr. Gilkey made a plea for more serious study in preparation for the pulpit. Fifteen hours should be given in preparing a half-hour's talk. Dr. Harry Emerson Fosdick spends one hour in his study for every minute he stands in the pulpit. "Knuckle down, think harder, and pray harder in preparation to stand in your pulpit as the emissary of God."

As if taking his cue from the preceding speaker, Dr. Bosley discussed the need of a "reading ministry," and when he had finished, everybody believed it and few of the preachers present could find comfort in his exacting demands. The Christian religion learns something from each new stage of history and civilization, and every problem today has religious values. This is God's world, and we should learn everything we can about it and its problems. Streams of books are flowing from every field of knowledge, and we should know all we can. Novels make social issues come to life. The Oxford Conference Books are indispensable in wrestling with fundamental social problems. Dr. Bosley said that a preacher must spend at least half his time in his study. It is more important than pastoral work and door-bell ringing. "I give only one afternoon a week in pastoral calling. In case of sickness or tragedy I call, but only when the temperature is above 101 degrees." Reading is much more important than spending time on church committees, for the whole congregation profits by it. Our pulpits should once more be made centers of culture.

Professor Fred Eastman shared with the members of the Preaching Conference his fourteen years' experience as a teacher in the field of drama and biography. A preacher's chief concern is with people—in love and hate, in failure and success, sick and well, in the street, in the office, and in the pews. Biographies re-create all types of characters and experiences, and they live on and on. The speaker disparaged "canned" illustrations, saying that a layman with a good nose for sermons can smell one of them as far as you can smell a skunk. In preaching, one should dramatize one's characters—bring them on to the platform and make them live before the congregation.

Tuesday evening was Bishops' Night, our own Bishop Oxnam of the extreme East and Bishop Baker from the far West being the speakers. Bishop Oxnam dealt with a profound theme, "The Essentials of Ethical Preaching," and it required the utmost attention and strenuous mental effort to follow him in his rapid development of the subject. But his hearers were abundantly rewarded. "This is a time of much ethical confusion," said the bishop, "but what shall we do about it?" Ethical preaching must be

(Continued on page 1028)

PERSONS

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Rev. Samuel M. Beale, oldest member of the New England Southern Conference and oldest alumnus of Boston University under its charter, will celebrate his 101st birthday on Wednesday of this week at his home in Sandwich. "Father" Beale, as he is affectionately known to his former parishioners living near his home, was one of the eight members of the class of 1871 of Boston University School of Theology, the first class to be graduated from the school after it had been chartered as the first department of Boston University. On Wednesday, he will welcome his family of children, grandchildren, and two great-grandchildren, who annually help him celebrate his birthday. The Boston University Alumni Association will greet him with a huge bouquet containing a flower for every year of his age.

Rev. A. Elwyn Tingley, pastor of Embury Methodist Church in Central Falls, R. I., will speak in tribute to the late Sir Wilfred T. Grenfell on Sunday morning, October 27, at 9.15, over Radio Station WPRO, at Providence, under the auspices of the Rhode Island Council of Churches.

Three missionaries, among them Mrs. Harry R. Caldwell of the Methodist board, are reported to have been injured on Wednesday of last week when the S. S. "President Coolidge," en route to Yokohama, ran into a severe typhoon. Mrs. Caldwell suffered fractured ribs, it is stated.

Rev. William Warren, member of the New Hampshire Conference, will be eighty years old next Sunday, October 27. Mrs. Warren reached her eightieth milestone September 3. Both are in good health, and greatly enjoying life at the Memorial Home Community in Penney Farms, Fla. They send love to their many old-time friends in the North.

Dr. William Preston Few, president of Duke University, died at Duke Hospital, Durham, N. C., on Wednesday of last week, after a heart attack. He wa seventy-two years old and had spent his entire career as an educator in Durham, from 1896 to 1924 as professor, dean, and then president of Trinity College and from 1924 to the time of his death as president of the successor institution, Duke University. He was an active lay leader in Southern Methodism. Dr. Few delivered the address at the Boston University Commencement last June and received the honorary degree of doctor of humanities.

Dr. Rollin H. Walker, professor emeritus of English Bible at Ohio Wesleyan University, was the guest of honor and speaker at a special meeting of the Ohio Wesleyan Alumni Association of New England held at Copley Methodist Church, Boston, on Wednesday evening, October 16. Rev. Mark R. Shaw, president of the association, presided. Rev. S. Raymond Luthy of Sagamore offered the invocation. Greetings were brought by Dr. Edmund M. Wylie, former minister of the Presbyterian Church in Delaware, Dr. Richard Cameron of Boston University School of Theology, and Mrs. George B. (Lucy Jenkins) Franklin, dean of women at Boston University. Mrs. Dorothy Ball Leroyd of Marblehead is the secretary of the association.

Rev. Harvey Seifert, pastor of Cranston Street Methodist Church, Providence, R. I., has been elected executive secretary of the National Council of Methodist Youth. Mr. Seifert is a graduate of Evansville College, Evansville, Ind., class of 1932; of Boston University School of Theology, class of 1935, and last June received the doctorate of philosophy from Boston University. He is taking up his new duties immediately, with office at 740 Rush Street, Chicago, Ill.

Bishop G. Bromley Oxnam announces the appointment of Rev. Ray H. Cowen of Derry, N. H., to Lebanon and Grantham, N. H., effective November 1.

Howard H. Brightman, son of Professor Edgar S. Brightman of Boston University, was admitted to the Dakota Conference on trial, Sunday, October 13, in the session at Mitchell, S. D. He was appointed instructor at Dakota Wesleyan University. Mr. Brightman received the bachelor of science degree from Boston University in 1938 and the master of education degree in 1940.

Rev. Reese Bowman Kester, who died recently in Altadena, Cal., at the age of seventy-nine, was widely known for his humanitarian activities, particularly his work among boys. In 1937 the National Boys' Clubs of America conferred upon him its gold medal in recognition of his fifty years of effort for the welfare of boys. Dr. Kester had been a Methodist minister for fifty-two years. He had held pastorates in Kansas, Illinois, and Minnesota, and had served six years as superintendent of the Minneapolis District. Since moving to California fifteen years ago, he had been active in the work of First Methodist Church, Pasadena, and also in civic affairs. For the last ten years and more, he had been president of Thoburn Terrace, Inc., of Alhambra, Cal., a home for missionaries and deaconesses.

An exchange of pastorates between Rev. Charles L. Whynot of Machias, Maine, and Rev. Edwin Crocker of Milo, Maine, became effective October 6.

Mr. and Mrs. Jesse G. Lent of Marblehead observed the fiftieth anniversary of their marriage, October 10, in Portland, Maine, where they are spending the months of October and November. Mr. Lent has served as superintendent of the Sunday school at Asbury Grove for twenty-one years.

Rev. J. Stanley Durkee, third successor to Henry Ward Beecher at Plymouth Congregational Church of the Pilgrims, Brooklyn, N. Y., announced his resignation at the morning service on October 13. He will be seventy-four next month.

Rev. E. T. Cooke, recently called into an army chaplaincy from the pastorate of St. John's Church, Dover, N. H., has established his family at 45 Mt. Vernon Street, Dover.

Francis C. Gray, Boston banker, has been made a trustee of Boston University for a five-year term.

Dr. and Mrs. O. G. Markham have taken up their residence in Cleveland, Ohio, where their daughter, Miss Virginia Gatch Markham, is a high school teacher. Their new address is 2096 Surrey Road, Cleveland Heights. Dr. Markham has retired as a publishing agent of The Methodist Book Concern after sixteen years of service.

Rev. E. Dent Lackey, pastor of the Methodist Church at Thompsonville, Conn., is a Democratic candidate for state senator in Connecticut.

The Hillsgrove Methodist Church, Hillsgrove, R. I., lost one of its oldest and most active members when Mrs. Hattie Williams(Bentley) Westcott died on Sunday, October 6, at her home in Hillsgrove. Mrs. Westcott and her husband, George L. Westcott, were two of the earliest members of the Hillsgrove church, being actively involved in the founding of the church and the building of the present and only structure

's. Westcott is survived by her husd after fifty-three years of married e, and two daughters, Mrs. Alpheus Place and Mrs. Edward B. McAlpine, th of Hillsgrove, and both members the Hillsgrove church. The funeral s held from the church Wednesday ernoon, October 9, with Rev. Edwin Richardson, the pastor, officiating.

Mrs. William S. Mitchell, now of oncord, N. H., is another New Engd Methodist woman whose biogphy appears in the 1940 edition of rincipal Women of America," which as recently published by The Pentnd Bookshop, Ltd., of London, Engnd.

EVENTS

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Bishop G. Bromley Oxnam's article Conscience, the Church, and Conscripon," published in Zions Herald of ctober 2, has been reprinted in amphlet form by the Commission on Vorld Peace, 740 Rush Street, Chicago, l. One copy may be obtained free, or velve copies for twenty-five cents. The ctober 2 issue of the Herald is exausted, the demand having exceeded e supply.

The seventh annual Bishop's Conerence with Small Churches will be eld at Ware, October 31, with afternoon and evening sessions. Welthy Honsinger Fisher, the principal speaker f the afternoon, will have as her subect "Wide Horizons." Bishop G. Bromley Oxnam will preach in the vening.

What are believed to be the first ndictments issued in the United States gainst violators of the Selective Training and Service Act involved two Boson ministers—Rev. Harry H. Kruener, he new pastor of the First Baptist Church, and Rev. Keith C. Kanaga, ssistant pastor of Mount Vernon Congregational Church (and graduate of Boston University School of Theology in the class of 1940)—both of whom ad refused to register on Wednesday. The indictments were returned by a federal grand jury on Thursday afternoon. On the same day eight students of Union Theological Seminary, New York City, were subpœnaed to appear before a federal grand jury. Later in the week, *The Boston Herald* reports, Mr. Kruener changed his mind and decided to register, having made his protest. His action immediately raised the question, which remained to be settled, whether, being under indictment, he would be permitted to register. Under ordinary procedure a draft board may accept late registrations only if good excuses are offered.

The Protestant Episcopal Church, by vote of its Triennial Convention just held in Kansas City, at last becomes a full member of the Federal Council of the Churches of Christ in America. Heretofore it has cooperated with the council only in a consultative capacity. The convention also approved an amendment to the church's constitution, permitting affiliation with the World Council of Churches. A resolution asking a separate missionary district for Negroes in Georgia, Mississippi, and Alabama was defeated. In offering it, Bishop Middleton S. Barnwell of Savannah, Ga., said:

> We in the South favor a Negro bishop to lead his own people until God's black and white children can walk along side by side. We are not asking for segregation but trying to get away from it. In the South and in our church, the Negro is segregated shamefully. I can't have in Georgia a diocesan conference where a meal is served. I can't find a hotel where Negroes are permitted to meet with whites. That condition won't change in yours or my lifetime. If you lived in the South you'd know how fixed those conditions are. Every door of opportunity is closed to the Negro there. If you reject his proposal you are condemning us to work among the Negro children we love under those shameful conditions. Let's give the Negro the opportunity he deserves.

A wing of the Methodist Hospital in Chungking, China, was destroyed by a bomb on the night of October 16, according to a press dispatch radioed to the *Boston Transcript* by A. T. Steele, an American correspondent in Chungking.

The Illinois Conference, at its session last month in Bloomington, decided to request the Council of Bishops for a June session in 1942. Next year the Conference will meet in September at Vermont Street Church, Quincy, Ill.

What one English religious paper described as an "epochal" event took place last month in London, when the National Free Church Council and the Federal Council of the Evangelical Free Churches were formally united and became the Federal Free Church Council. The constituent denominations are the Baptist Union of Great Britain and Ireland, the Congregationalist Union of England and Wales, the Methodist Church, the Presbyterian Church of England, the Independent Methodists, the Wesleyan Reform Union, the Moravian Church, and the Countess of Huntingdon's Connexion. Rev. Walter H. Armstrong, a Methodist, is the first moderator. Among the guests of honor at the luncheon following the consummation of the union was the Archbishop of Canterbury, who said that never before in the last three hundred years had personal relations between church leaders been so cordial. He disagreed with those who thought that union between the Free Churches and the Anglican Church was "hopeless."

The McDowell memorial pulpit in Foundry Methodist Church, Washington, D. C., will be unveiled November 10 with appropriate services beginning a series of celebrations. The chancel of the church has been remodeled and the seating arrangement of the sanctuary changed to provide for a center aisle.

With Our Writers

Genevieve L. Hutchinson, Longmeadow; an occasional contributor to the Herald.

J. D. Jones, for years minister of Richmond Hill Congregational Church, Bournemouth, England.

W. Ralph Ward, Jr., East Weymouth; pastor of First Methodist Church.

W. S. Rycroft, New York City; executive secretary of the Committee on Cooperation in Latin America.

Frank T. Cartwright, New York City; associate secretary for Eastern and Southern Asia. Division of Foreign Missions, Board of Missions and Church Extension of The Methodist Church.

Thomas C. McConnell, Chicago, Ill.; lawyer, son of Bishop Francis J. McConnell.

R. Emory Beetham, Melrose; a minister of the New England Conference.

Act at Once

Announcement is made of the publication on November 20 of a special missionary number of Zions Herald similar to the famous "Aldersgate number" of 1938. Bishop G. Bromley Oxnam earnestly desires to have a copy of the missionary number go into every Methodist home. Pastors have had a letter on the subject and should send in their post-card orders at once, since a contract for paper stock must be made within the next few days. Herald subscribers may send in orders by post card for extra copies at ten cents each. Why not distribute a dozen or more among friends? Many orders came "too late" for the Aldersgate number. This should not happen in the case of the missionary number.

Western New York Letter—

STREAM-LINED CONFERENCE PROGRAM

GENESEE HAS FINE SESSION AT ROCHESTER—FEW CHANGES IN APPOINTMENTS

LOCKPORT, N. Y., OCTOBER 7.—Genesee Annual Conference closed this morning before noon with the reading of the appointments by Bishop Charles Wesley Flint. There were comparatively few changes this year, especially in the larger churches. E. Becker Brownell, pastor at Plymouth Church, Buffalo, for two years, transfers to Wyoming Conference, to be appointed to the church at Endicott, N. Y. Dr. Cortis E. Torrance, formerly superintendent of the Albany District in the Troy Conference, more recently of Lafayette Church, Syracuse, completes a nine-year pastorate and now takes up the work at Plymouth, Buffalo.

The Conference was unique this year, with round-table discussions, led by specialists in the field, taking the place of the usual speeches of general board secretaries and the four o'clock lecture hour. Evangelism, Christian education, preaching, laymen in the new church, and a town hall program on missions—these were topics for the discussion periods, led by Dr. Henry I. Rasmus of Central Park, Buffalo; Dr. Nathaniel F. Forsyth of the Board of Education; Dr. Channing A. Richardson and Dr. Aaron H. Rapking; Dr. George L. Morelock and Dr. Ralph E. Diffendorfer, and Professor John H. Vichert of the Colgate-Rochester Divinity School.

The Conference lecture was given on Friday evening, to an audience which packed Asbury-First Church, Rochester, the seat of the Conference, to capacity, by Dr. Roy L. Smith, editor of *The Christian Advocate*. His subject was "Sane Thinking in an Insane World," and the lecture will be long remembered by those who heard it.

The joint report of the four district superintendents, read by Dr. Charles C. Peale, was colorful, and as stimulating a report as the Conference has heard for many a year. No finer moment came to the Conference than when Dr. Peale asked the Conference to stand while he read the names of the babies born in parsonage homes this past year, and then offered a beautiful prayer for their usefulness to Christ and His church. There were no changes in the district leadership this year, Leon B. Randall being appointed for his second year on the Buffalo District, Charles C. Peale for his third year on the Hornell District, Walter W. Dailey for his sixth year on the Olean District, and James F. Bisgrove for his third year on the Rochester District.

Conference Sunday was a great day, with two preaching services in the morning, one at 9.30, the second at 11, Bishop Flint preaching at both services. In the afternoon, holy communion was administered in accord with the World-Wide Communion Sunday, and the ordination of Glenn C. Bucher, Carroll E. Halbert, and Marcum B. May as deacons and Lewis F. Ovenshire, Sidney H. Shears, and William C. Walzer as elders followed.

A youth round table and panel discussion at five o'clock was led by Dr. W. E. J. Gratz, and at a great evangelistic service in the evening Dr. John McComb preached. The song service was conducted by Rev. Lloyd V. Moffett of the Asbury-First staff.

Bishop Flint brought an interesting element into each Conference session by reporting ministers' answers to a questionnaire he had sent out early in the summer. These replies were classified on various subjects vital to the church's life and program in times like these. The bishop's comments and suggestions were helpful and practical.

Some perennial discussions came up—changing from a fall to a spring Conference, a wider distribution of committee responsibility among the members of the Conference, and quite a heated debate on the question of setting the days of the Conference from Tuesday noon to Friday night, leaving out the traditional Conference Sunday. This last was finally voted dow Most of the committees had met befor Conference, and their reports were mime graphed and distributed before being pr sented. A mimeographed bulletin called *Th Genesee Conference Daily Christian Adv cate* made its appearance each day, and th Monday "edition," carrying the appoin ments in full, was distributed immediatel following the bishop's reading.

All together, it was a very fine Conferenc agreeably stream-lined in some phase Business was dispatched with efficiency an ease. Reports pointed encouragingly to i creases in membership and World Servic giving, and advance in weekday religiou education. Bishop Flint held the Conferenc steady and guided it graciously. Dr. Weldo F. Crossland and Rev. Lloyd V. Moffett an the staff and people of Asbury-First Churc

AN ATTRACTIVE HOME

PURCHASED BY FIRST METHODIST CHURCH, BANGOR, MAINE, FOR USE OF ITS PASTOR AND HIS FAMILY

New Parsonage

Faced with the necessity of making repairs that would cost several hundred dollars, First Methodist Church, Bangor, Maine, about a year ago decided to investigate the possibilities of selling its parsonage and purchasing a more modern one. The house at 160 Essex Street had been left the church for use as a parsonage by Nathan W. Chase, whose home it had been, upon his death in 1868, and had been in continuous use as a parsonage since that date.

A study of Mr. Chase's will revealed a provision that, if at any time his home should prove to be "inconvenient or undesirable" for a parsonage, it might be sold, provided the proceeds of the sale were invested in a new parsonage. That question settled, a committee was appointed to investigate residences that might be suitable.

The committee, after several months of careful study, recommended the purchase of the house located at 119 South Park Street, corner of Pine, only three blocks from First Church. The old parsonage was sold at the asked price the first week it was on the market, and the new home was purchased July 1, 1940.

The new parsonage is some thirty years old, very conveniently arranged, and modern in every detail. The basement contains recreation room sixteen by eighteen with large stone fireplace and accessible withou going through the house proper. The firs floor contains kitchen, dining room, livin room, and reception hall, and has oak floor throughout and a fireplace in the living room The second floor contains four bedrooms an bath and has bird's-eye maple floors through out. The third floor has two finished room with heat. There is a steam heating systen with oil used for fuel. The home is pro vided with a well-equipped laundry, electri hot water heater, electric range, electri refrigerator, screened piazza, two-car garag and well-landscaped grounds. The wome of the church for several years have bee purchasing each year some excellent piece of furniture, so that First Church now ha a modern parsonage, completely electricall equipped, and well furnished. The tran fer of properties has been made with only small balance remaining unpaid, and plan are completed for paying that sum in the nex two years.

The pastor, Rev. Raymond L. Hart, an his family held open house on Septem ber 24, when many friends inspected th new home. Rev. John G. Rogers, distric superintendent, conducted a dedication se vice in the evening.

ertained the Conference royally with ry concern and thoughtful gesture for comfort and convenience of everyone. A ter job could not have been done.

And one godly layman of Rochester, ank S. Baxter, each day furnished large kets of delicious McIntosh and Wealthy ples, as western New York alone can ow them, in the parlors for ministers and men to chew on! It was generally agreed re was less discussion of business on the or of the Conference than usual! Praises to Baxter's apples! Paul Morrison.

BOOK REVIEWS

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Wasting Our Substance

R Prodigal Son Culture. By Hugh Stevenson Tigner. Willett, Clark & Company: Chicago, New York. Price, $1.50.

Before a remedy may be prescribed for a ven illness, it is entirely essential that a itical diagnosis of the case be provided. . Tigner has done both in this volume 161 pages. And he has done it in such ief, concise, lucid fashion and style that e is literally intrigued from the very ginning to the end. The book is short, clarative, and to the point. The author's nse of humor brings many a chuckle.

Western culture, according to the thesis the author, has lived upon certain fundaental values fed to it by Christianity, but, in the case of the prodigal in the parable, e substance that has subsequently accrued it has been wasted in riotous living. It as forsaken basic realities for superstitions, ch as trust in wealth and scientific knowldge. The chapter on "The Superstition of cience" will be hailed or damned, depending on the predilections of the readers. "Science," he insists, "cannot perform a ly creative function. Up to a certain limit is useful; beyond that point it fails utterly. can make a positive contribution only to e instruments whereby we seek to accomlish our ends; the ends we shall seek, e values about which we shall organize ur living, are as alien to science as ideology o a protozoan."

The author distinguishes between authoriarianism and Barthianism. The former, he ontends, presumes to know too much; the atter, to know too little. He calls us back o the true Christian spirit, back to the hurch. He believes that the church, with ll its mistakes and shortcomings, contains he only real hope for our distracted world whose prodigality has brought it to husks nd emptiness. He is certain that allegiance o a nationalistic Jehovah will never redeem he world. Redemption can come only hrough the Father of all mankind, and it s only in the Christian church that such faith can be found. The world must eturn to this faith.

Appraisal of Protestantism

Sons But Not Heirs. The Trend of the Church. By Alfred J. Penney, D.D. G. P. Putnam's Sons: New York. Price, $2.50.

This book of essays should be required eading for every layman and minister in the Protestant church. The book attempts to answer the question "Why has the Protestant church been declining?" It is not necessary to agree with the author in all his conclusions and some of his premises to appreciate the intelligence he reveals concerning the actual conditions upon which he pours a floodlight of critical examination.

Occasionally we recognize material similar to what we have read in other books, but, by and large, the analysis is original and unique. Dr. Penney is illuminatingly frank. He goes deeper than the usual surface excuses given for declining church attendance, such as the automobile, radio, newspaper, and movies. He delves into our Protestant preaching, theology, and the appeal to reason rather than to the heart. Some preachers won't like this chapter.

The discussion on church organization scores laymen for their lack of appreciation

KEEP U. S. A. OUT OF WAR

WHAT YOU CAN DO FOR PEACE!

Remember "Wars will cease when men refuse to fight"

THE ISSUE OF PEACE RESTS ENTIRELY WITH THE PEOPLE. IF SUFFICIENT NUMBERS WILL RESIST WAR AND INSIST ON THEIR GOVERNMENT SETTLING ALL MATTERS BY ARBITRATION, AND OTHER PEACEFUL MEANS, ALL GOVERNMENTS (EVEN THOSE CONTROLLED BY TOTALITARIANS) WILL AND MUST OBEY.

The terrible occurrences these days prove that the possibilities and excuses for war (aided rather than abetted by political combinations) are unlimited, but the real motive—money and power is always present. Do not allow our American men to be sent abroad to protect American dollars in China, Mexico, Europe or anywhere.

The Burke-Wadsworth Selective Military Service Law (Draft Law) presents problems to many American citizens who are opposed to the support of war. The questions and answers that follow are an attempt to present clearly the facts in regard to the law:

What is a Conscientious Objector?

A Conscientious Objector is a person who refuses military service because his convictions do not permit him to engage in war.

Is Conscientious Objection permitted under the Burke-Wadsworth Law? Yes.

On what grounds may Conscientious Objection be claimed?

Conscientious Objection may be claimed by individuals who, by reason of religious training and belief, are conscientiously opposed to participation in war in any form. (See any dictionary for definition of religious). This definition does not mean the members of religious sects.

What provision is made for Conscientious Objectors?

A question asking if the individual is a conscientious objector appears on the questionnaire to be filled out at home. Those who claim conscientious objection to participation in war SHOULD SO INDICATE IN CLEAR TERMS WHEN ANSWERING THIS QUESTION. Large numbers of young men seizing this opportunity may keep the U. S. A. out of war and restore sanity before further world collapse.

If possible ask the help of your minister, rabbi, priest or other religious leader, as members of several denominational groups have made provisions for the registration of conscientious objectors some time ago. If he is uninformed, and you are not a religious conscientious objector, but believe that killing your fellow men is contrary to the laws of God and man, seize this democratic opportunity to express your beliefs to your government. In England more than 50,000 conscientious objectors to war are helping their government in peaceful employment.

PEACE HOUSE

Open Sundays 2 to 6 P. M. and by Special Appointment

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of good organization and their almost hostile attitude toward ministers who want to move ahead. Most ministers, he contends, know a great deal more than laymen, even some good business men, regarding principles of church organization and finance. He points out that where ministers have successful pastorates it is due most often to alert laymen who do more cooperating and less protesting.

The author reveals the "church's need for sacrifice." It has taken on too much the standards of the world. There are chapters on such questions as marriage, divorce, world peace, social problems, politics, and missions.

Dr. Penney has gathered his facts and materials not merely from cities and country parishes in this country but also in the far-flung reaches of isolated sections in Newfoundland also. His data have forced him to conclusions that are arresting. And there will be times when the reader will be goaded by the pricks of conscience as he sees himself in the mirror of wholesome criticism held up by a good friend and member of the Protestant faith.

Beginnings of Freedom

DESERT DEMOCRACY. By Roy L. Smith. The Abingdon Press: New York, Cincinnati, Chicago. Price, $1.50.

With the magic of an enjoyable literary style, Dr. Roy L. Smith touches into life stories of the early days of the Hebrew nation to point the truth that the seeds of democracy were planted cenuries ago by the prophets and leaders of ancient Israel.

The method of the book is narrative. As a literary device, a principal and several subordinate characters are introduced as the spokesmen of certain ideas which are clearly in the Old Testament. A few times authentic characters are given speeches which, judged by what we know of them and their ideas, they probably did make but of which there is no record. Otherwise, the book is straight Biblical history selected and attractively presented to trace the rise of such essential political doctrines as the principle of the consent of the governed, the right of every man to the means of subsistence, and the duty of religion to insist upon righteous laws and their just application, yet to remain free from any stultifying alliance of church and state.

Dr. Smith makes clear in his chapters that the lot of the man who champions the moral and civil rights of his fellows was not in Old Testament days, any more than it is at present, a bed of roses.

An incidental merit in this work is its accurate description of Palestinian scenes and life. Aside from its main purpose, the book is well worth reading for its revelation of the customs and thought patterns of pre-Christian Bible times.

New Type of Concordance

HARPER'S TOPICAL CONCORDANCE. Compiled by Charles R. Joy. Harper & Brothers: New York. Price, $3.95.

"The first concordance to the whole English Bible was printed in London in 1550," according to Charles R. Joy in his preface to "Harper's Topical Concordance." This new book is thus the most recent in a long series of key-books to the treasures of the Scriptures. The significance of Dr. Joy's compilation lies in its ability to help students to find appropriate texts for any given topic. The nearly 500 pages of this volume contain

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A Spiritual Autobiography

HE INNER LIFE. By C. F. Andrews. Har- per & Brothers: New York. Price, $1.

In "The Inner Life" the author of "Christ the Silence" and "What I Owe to Christ" fers us his spiritual autobiography. Like any another fellow pilgrim, Charles F. ndrews, missionary to India, experienced a nstant struggle "to keep the inner peace Christ . . . during times of great diffi- lty and trouble." The measure of success hich he found encouraged him to set down literary form this chronicle. The present rmoil of our world renders this confession teworthy for the individual life. With ngular beauty the author reveals the con- ibution that the religions of the East can ake to the faith of the West. Two notes the close of the book, one on "The Place Quiet in the Christian Life" and the her on "Indian Religious Poetry," add reatly to the worth of the volume.

Sermons

HE ROAD TO CERTAINTY. By Clovis G. Chappell. Cokesbury Press: Nashville. Price, $1.50.

This is another admirable book of ser- ons by that prolific writer and unique merican preacher from Oklahoma, Dr. lovis G. Chappell. Dr. Chappell has a way f getting down where people live and nraveling the mysteries of the gospel in nderstandable terms. His sermons throb vith human interest as well as divine inter- st. They have strong appeal to the multi- udes who look up to be fed with nutritious piritual food. We find again that fresh pproach to human need which demands piritual strength and vitality for the daily ask.

LOUDS FOR CHARIOTS. By Robert Caspar Lintner. Fleming H. Revell Company: New York. Price, $1.

Sermons of quiet but cogent appeal are ncluded in a collection of ten from the pen f Robert Caspar Lintner, now of Hacketts- own, N. J. The title sermon, "Clouds for Chariots," appeared in ZIONS HERALD some wo years and a half ago. A high level of hought and language is maintained in these sermons, and there is an earnest effort to clarify the Christian approach to such great matters as divine guidance, prayer, and altruism. While such words as "lovely" are overworked, the author nevertheless makes his rhetoric a tool and not a foil for his main purpose. Some of his finest homiletic imagination is shown in the Christmas and Mothers' Day sermons. His work merits him a place among the notable younger preachers of the day.

The Early Church

WHEN CHRISTIANITY WAS NEW. By Robert E. Speer. Fleming H. Revell Company: New York. Price, $2.

In this series of studies comprising lectures delivered at the summer school of the San Francisco Presbyterian Theological Seminary, Dr. Speer seeks to relate the teachings of early Christianity to problems that are now confronting moderns—such questions as private property, marriage and divorce, slavery, and the Christian's relation to the state. While all these problems may not have been dealt with specifically by the early church, it was probably because they were not presented as problems. In the case of both war and slavery, for example, the early church "was clearly opposed in principle." "Primitive Christianity," says the author, "proclaims a world of unity and brotherhood and love." This characteristic teaching of the early church is essential and indispensable to the building of a new world today.

PIONEERS OF THE PRIMITIVE CHURCH. By Floyd V. Filson. The Abingdon Press: New York, Cincinnati, Chicago. Price, $2.

The professor of New Testament literature and history in the Presbyterian Theological Seminary, Chicago, here provides us with excellent pictures of the significance of Peter, Stephen, Paul, Barnabas, and James. He regards these figures as the "key men" in the first generation of the Christian church. Their importance rests upon the fact that their experiences throw light upon the relationship between Judaism and the new religion, as well as upon the steps whereby the latter moved over from its original Jewish environment to its later Gentile setting. Church organization in the first century and the practical values of these personalities for present-day living are other matters to which Dr. Filson gives attention. Scholarly in background and straightforward in presentation, this volume makes excellent reading. It likewise offers useful points for adult-class lessons and discussion groups.

Epworth League and Sunday School Convention

The forty-seventh annual Epworth League and Sunday School Convention of the New England District, Eastern Swedish Conference, was held at the First Swedish Methodist Church in Worcester, Friday, Saturday, and Sunday, October 11, 12, and 13.

The host church served dinner Friday night. The convention members were cordially received by the pastor, Rev. Carl A. R. Liljewall, the Epworth League president, Erling Johnson, and the Sunday school superintendent, George E. Lindberg. The toastmaster, Arthur Carlson, introduced the singers and musicians who provided entertainment for the delegates and church members. The speaker was Rev. F. A. Sears.

Saturday morning was spent discussing the business of the district. Many helpful suggestions were given by Miss Helen Axelson, the fraternal delegate from New York.

Saturday afternoon the District Cabinet for the ensuing year was elected, as follows: president, Rev. John G. Johanson of Hartford, Conn.; vice-presidents, Harold Carlson of Quinsigamond, Mass., Roy Leo of Malden, Mass., Ruth Gullbrand of Quinsigamond, Mass., and John Lundgren of Epworth, Worcester, Mass.; secretary, Irene Modig of Springfield, Mass.; treasurer, Bertil Hammarstrom of Epworth, Worcester; Sunday school superintendent, Percy Barnes of Lowell, Mass.; manager of institute, Rev. C. G. Erickson of Springfield, Mass.; editor of *Epistle*, Rev. John Hjälte of Lowell, Mass.

Moving pictures were shown by the Chamber of Commerce on Saturday evening, and Bertil Hammarstrom showed moving pictures of last summer's institute at Asbury Grove.

The new District Cabinet was installed Sunday afternoon. Rev. J. Arthur Dahlstrand of Newport, R. I., preached on "The Challenge to Youth."

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Thirteenth Annual Conference on Preaching

(Continued from page 1021)

distinguished from "pugilistic preaching" in which the poor communicant is pummeled by the parson, unable to defend himself from economic jabs, political uppercuts, and sociological swings. Ethical preaching seeks to reach the will, by way of mind and heart, to the end that conduct shall become Christian. He urged constant search for perfection, but would accept what is practical, even though it falls short of the absolute ideal. As President Dykstra once said to the bishop: "If your right hand offend you, do not cut it off, but suck your thumb." Christ Himself is the ideal, and the basic essential must be revealed in the life of the one that preaches it.

Bishop Baker spoke on "The Cost of Ethical Preaching." He made a strong plea for the social gospel. Unless our message gets over into social action, it is pious mummery. The gospel applies to the whole of life. But there is bitter and continuous opposition to that type of preaching. We have been fiddling in the vestry while the world outside burns, and some still say, "Let us fiddle, that is where religion belongs." Many in the church unite with those outside the church in hindering the cause of Christ. Champions of this gospel have had to pay in financial costs, both personal and for the church, and in community ostracism, and the costs will be even more grievous in days ahead. "And I hope they will, so that the gospel will disturb men." We should build up a tradition of freedom in our churches and pulpits and help people to discover the practical meanings of religion.

"Youth" was the theme of the morning session on Wednesday, and two experts in that realm were called to the dais, President Magee of Cornell College and Dean Wicks of Princeton University Chapel. Dr. Magee observed that young people see straight to the center of things. They are instinctively pious. They love instead of hate. They think along new lines. "What a challenge to capture this great realm of youth for the church!" "It makes no difference," he said, "whether they get into the church or not, if they get this great Christian conception or philosophy into their lives: I believe in God, in Truth, in Love. Let us point our young people in that direction."

Dean Wicks is convinced that never before has a group of ministers faced such a bewildered generation. The young people are not sure of anything. You can't get them today by talking about salvation. Religion must be restated—not in theological language. The mouthings of our ministers and the stream of meaningless piffle that flows over the pulpits leave alert young people cold. Helter-skelter preaching just gets religion nowhere. Read, read, read! You can't trump up a sermon on Friday. Beware of glib talking. Limit the sermon to eighteen minutes. Be sincere in the formal service. "You Methodists have got to watch your prayers. Nobody listens to long prayers, they are nonsense. Use your great church prayers in the hymn book. Have a sense of humor. Make a point quickly and go on—keep moving. Put it in pictures—not long-drawn-out illustrations. Deal with basic principles." But withal the dean attaches more significance to his personal and small-group contacts with the students than to the public service.

Dean Emeritus Brown captured the admiration and love of the conference. He spoke twice—at the alumni banquet Tuesday evening and at the regular session Wednesday afternoon. He graduated fifty-one years ago, but his mind is as clear and his tongue is as facile as half a century ago. Out of the deep treasures of his long experience he filled the hungry chalice of every eager listener. He spoke first on "The Value of Worship," and offered helpful suggestions on Bible reading and prayer. In prayer the minister speaks to the Lord for the people, in the sermon he speaks to the people for the Lord, and in Bible reading the Lord is speaking to the people through the Word. Any man that calls the service preceding the sermon the "preliminaries" ought to be flogged.

In his formal address on "The Basis of the Sermon," Dean Brown pictured the change in church work in recent years. It has been made more difficult by the automobile, which takes people away from church; by motion pictures, which keep people from reading and thinking; by the radio, which enables people to hear sermons at home but not to participate in the worship. These difficulties challenge the young minister to present a larger measure of thoughtful, forceful, Biblical preaching. People are hungry for the word of God. Expound the great books of the Bible. Here are thick, juicy slices of human experience covering a thousand years—deep spiritual insight expressed in superb literary form. It is our business as preachers to take truths out of this book and put them into the minds of the people to make them wise unto salvation.

Professor Walker, for thirty years teacher of English Bible in Ohio Wesleyan University, followed Dean Brown closely in presenting his topic, "The Use of the Bible in Preaching." He declared that the Bible provides vital vitamins for the modern sermon, notably vivid appeal to the imagination, satisfaction in the rhythm and music of its language, and a quality of utterance that sticks in the memory.

In the closing session Wednesday evening, Dr. Daniel A. Poling advocated a ministry of personal evangelism. He looks upon this as "The Preacher's Supreme Opportunity." There is no social or personal gospel. It is one. It is personal first and social always. Everything rests upon character, and character is changed through Christ. Dr. Poling made it a practise of life to offer Christ at the close of every service. In ten years 5733 persons raised their hands for prayer. He assumed that Jesus was always present to serve those who needed Him, that there were always present those who needed help, and that the preacher's privilege was to enable the two to meet. To help change the world through individuals is the supreme opportunity of the ministry, and every preacher can take part in it to the joy of his soul.

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Veterans' Annual Meeting

The annual meeting of the Veterans of the Cross Fellowship of the New England Conference took place at Melrose on October 16. About thirty persons were in attendance, and it proved a precious season for all.

A letter of greetings and spiritual triumph from the chaplain, Rev. F. A. Everett, who was unable to attend, was read by the chairman. After the devotions, in which the company was led in prayer by Rev. F. M. Estes, Mrs. R. Emory Beetham entertained with readings. Among those present were Rev. George H. Clarke, who was the senior member in attendance; Rev. and Mrs. Henry L. Wriston; the district superintendents of the Lynn and Boston Districts; and Miss Miriam Spaulding from Japan.

The general theme was "The Retired Minister in the New Church." On this topic "our pension promoter and protector," Rev. Webster H. Powell, addressed the company.

Rev. George B. Dean invited the fellowship to hold its annual meeting next year in Bristol, N. H., in early October. The invitation was accepted and a committee on transportation appointed.

Invitations for the next meeting were received from Melrose and Natick. The present officers were reelected, and Rev. F. M. Estes was chosen as associate chaplain.

Luncheon, served by the Woman's Society of Christian Service, closed the day's program.

C. H. STACKPOLE.

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China Letter—

AWLESSNESS REIGNS IN SHANGHAI

Headline News—Christian Churches and Schools Crowded—Missionaries, New and Returning

Shanghai, China, September 18.—We re experiencing such a reign of lawlessness Shanghai as passes comprehension even to those of us who see it every day. Barbed-wire barricades have been thrown across many street intersections, armored cars stand the corners or in front of newspaper offices with their guns at ready, squads of police in bullet-proof vests with drawn pistols stop our car and search for suspects anywhere at any hour. Let me quote all the headlines from the second page of this morning's paper:

Yorke (deputy police commissioner who was fired at a few days ago) Maintains Thug Nabbed as Japanese Deny Knowledge. Sun Company Men Robbed of $100,000 in Broad Daylight. Armed Gang Led by Doctor Smashed in Embryo Stage. China Essay Winner to Be Announced. Miura to Leave Here September 26; Mexico Likely Destination. Settlement of Bus Workers' Problems Seen. Russian Gets Pain from Stolen Milk Mistaken for Vodka. Council Asked to Tighten Rice Control. Worker Blamed for Death of Two in Blaze. Less Typhoid and Dysentery in Past Week. Murders Wife for Refusal to Borrow $5. Chief Tokyo Cabinet Secretary Meets with Abe Finance Adviser.

Gangsters Wound Guard on Duty at Gambling Den. Percentage of Convictions in August High. Driver Loses Watch But Not His Head. S. M. C. Tells Bulb Maker to Stop Work. Two German Emigrés Held on Suspicion. Chinese Ask S. M. P. to Leave Western Area. Police Seek Kin of Youthful Russian Suicide. Russian Dope Addict Picked Up on Street. Suspect Here Sentenced for Baby Snatch. Chinese Given Sentence for Possessing Gun. Beer Drinkers Happy in Manchuria as Price Control Begins.

The first page was mostly war news. European air raids and America's new navy come ahead of local crime. Saturday evening we attended an international swimming meet and water carnival at the Young Men's Christian Association. As we drove home though heavily guarded barricades past the flourishing gambling dens newly opened under Japanese puppet control, my twelve-year-old daughter remarked, "Isn't this an interesting city to live in! If they had as many assassinations in Aurora [the Ohio village where she attended school for one year], the population would all be dead by the end of the year."

* *

Yet last week, in taking some visitors through the war-devastated sections of the city, I noticed a noble new church building rising from the ruins; my guests told me they had hardly found seats at Moore Memorial (Methodist) Church for the Sunday morning service; both Community Church and the Shanghai American School are erecting spacious additions to care for their American and other young people; and the four Christian universities here are opening this week with record-breaking enrolments after turning away four out of five of the new applicants for admission. Unfortunately, the attack is already being turned upon these schools. One of the teachers in our Laura Haygood School was seized Saturday for having joined the Nationalist Youth Party; at least five teachers have been taken during the week.

* *

There is an encouraging number of new and returning missionaries passing through this port these days. Sometimes they are compelled to wait for weeks before the military officials will issue them passes to proceed to their stations. Dr. and Mrs. Weiss, our new workers for Nanchang Hospital, waited four weeks, while the authorities insisted that the Austrian doctor whom Dr. Weiss is to relieve should come out before the new physician would be permitted to go in—and leave his patients for at least two weeks without any resident physician! On the other hand, Mrs. E. C. Perkins and her mother, who arrived from the United States last month, were courteously permitted to rejoin Dr. Perkins in Kiukiang without any delay. The blockade of coast ports held up medicines and X-ray for the Pearce Memorial Hospital in Foochow for over a month. Last week Mr. Hendry finally got through with these supplies and the little steamer brought back the sons of Dr. Harry W. Worley and Mr. Paul P. Wiant of the Methodist Mission to attend the Shanghai American School. This has encouraged Bishop John Gowdy to hope he may get back into Fukien in time to hold his fall Conferences.

To date he has presided over the Kalgan Provisional Conference and the North China and Shantung Annual Conferences in Kalgan, Peking, and Taian respectively. He is now in Shanghai meeting with the Central Conference preparation committees. Part of the new Discipline has already been translated into Chinese. Other sections will be ready before the Central Conference convenes in the spring. Not until then, however, shall we have an official Chinese name for the Methodist Church. It is impossible to explain to those who are not acquainted with the Chinese language all the difficulties involved in this selection. A subcommittee has made several suggestions which are being considered by the several Annual Conferences this fall. The quota of repre-

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sentation for this session of the China Central Conference, as authorized by the General Conference, will give us a gathering of almost the same number as the Western Jurisdictional Conference. But the difficulties of assembling such a company at any place in war-torn China are almost insuperable.

* *

In my letter that appeared in the August 14 issue of ZIONS HERALD there was a sentence that may have conveyed a wrong impression. There is certainly no general anti-American feeling in China. The only resentment throughout the country is that we should for so long have continued to supply aviation oil, scrap iron, and other war materials to China's aggressive, ruthless enemy. The reference to "the tension and the anti-American feeling now existent" was intended to refer to the artificial antipathy voiced by the daily press in Japanese-controlled areas. Even within the Shanghai International Settlement, Japanese pressure is able to exert considerable control over the vernacular press. The Municipal Council recently forbade the daily papers to use the words "enemy," "false," "puppet," or "robber" in any connection, for these tend to promote anti-Japanese feelings! It seems that the word which the papers have been using for "false" has the same sound as the last syllable of Wang Ching-wei's name, which makes it especially objectionable. CARLETON LACY.

Vermont Letter

★

ELDON H. MARTIN, Superintendent

If you don't mind, we will call this a Vermont letter and leave the word "Conference" out of it. We are in the process of working out a merger with Troy, and while we are the sons of Vermont, "it doth not yet appear what we shall be."

A merger is very much like moving from one house to another. It involves a lot of picking up, discarding, and packing. It makes confusion and litter. The regular routine of life has to be interrupted until the household goods have been transferred to the new home and put in some semblance of order. Along with it, one must say good-by to the neighbors and prepare to get acquainted with new ones.

As a group that was a Conference and is to be a District, we are going through such an experience now. We give up our relationships to the Boston Area with sincere regret. We are like the old horse who hates to go by a familiar turn in the road. On the other hand, after the action taken at Atlantic City, we received the following statement signed by all of the Troy delegates:

> Brothers of the Vermont Conference Delegation:
>
> We feel that the Jurisdictional Conference has reached its conclusion after extended consideration of the Vermont and Troy Conference boundaries; therefore, we, the members of the Troy Conference delegation, assure you that we heartily accept that decision and will work earnestly and sincerely with you for the complete and happy union of our entire constituencies into a Conference unit of our Methodism which will make the largest possible contribution to the kingdom of God.

It has helped us to face the future with confidence and enthusiasm.

Our various boards and committees are busily at work, but we feel keenly the lack of precedent to guide us. The trustees of our Preachers' Aid Society and members of the Board of Conference Claimants met with the Troy Conference Board at Mechanicville, N. Y., on September 18. A general meeting of all our Vermont committees will convene at Randolph on Friday, October 11, for an all-day session. Bishop Francis J. McConnell will preside at a special session of the Vermont Conference at Waterbury on November 7. It is hoped and expected that, as a result, we can meet in regular session with the Troy Conference at Saratoga Springs in April.

Some people have feared that the two groups could not be brought together without friction, but such fears are groundless. Those who did not favor the merger are accepting it in a spirit of good sportsmanship. One woman recently made the remark, "When I heard that the Vermont Conference was going to unite with the Troy Conference, I shed some bitter tears—but I am not going to shed any more!" The brotherliness and Christian courtesy with which the Troy Conference has received us will go far toward making the merger a success.

The past month has been a busy one in other ways as well. The superintendent has conducted a series of Parish Conversations in all the charges except the federated churches. Important dates in the fall program were emphasized and women's work and lay activities were discussed.

Hedding Church at Barre entertained the first All-State Methodist Youth Rally ever held in Vermont, on September 27. Beginning with a recreation period in the afternoon, which was followed by a banquet in the new city auditorium at 5.45, the program was brought to a climax with an address by Bishop G. Bromley Oxnam at the church in the evening. Miss Doris Kinsley, our delegate to the National Methodist Youth Conference at Winona Lake, Ind., gave a report of that meeting. The day was perfect, and more than 550 young Methodists from all parts of Vermont crowded the sanctuary to hear the bishop's message.

Beginning Sunday afternoon, September 29, six Regional Conferences have been held at St. Albans, Montpelier, Newport, Springfield, St. Johnsbury, and White River Junction. Mrs. Joseph Miller of Delmar, N. Y., corresponding secretary of the Woman's Home Missionary Society of the Troy Conference, spoke at the afternoon sessions on the new program for women in The Methodist Church. E. Dow Bancroft, associate secretary of the General Board of Lay Activities, spoke in the evening on the new program for laymen. These conferences were well attended by representative men and women from virtually all the churches in the district, with a total afternoon attendance of 520 and evening attendance of 540. They have been exceedingly helpful in laying a foundation for the new work in the local parishes. Mrs. Miller quite captured the hearts of our women. After listening to Mr. Bancroft, all our lay leaders have resolved to "git up and git," and we confidently expect from now on that it will be increasingly difficult to find any Vermont layman who is content merely to "sit up and sit."

Women are showing keen interest in the Woman's Society of Christian Service and are proceeding to organize with enthusiasm. The installation services at Barton, Bradford,

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wport, Richford, Montgomery, St. Albans, ith Royalton, and Windsor were beauti- and impressive. Present indications are t very few of our churches will have ed to organize by October 18, when the nference meeting is held at Glens Falls, Y.

Church Register

Herald Calendar

ard of Publication, Executive Committee, Chicago, Ill., October 29
hop's Conference with Small Churches, Ware, October 31
ston Methodist Social Union, Students' Night, Dr. W. A. Smart, speaker, Hayden Memorial Building, 685 Commonwealth Avenue, November 4
ethodist Rural Fellowship, Purdue University, Lafayette, Ind., November 6
en and Missions Sunday, November 17
oard of Missions and Church Extension, Philadelphia, Pa., November 26
oard of Hospitals and Homes, Columbus, Ohio, December 2
oard of Temperance, Washington, D. C., December 3
ouncil of Bishops, Atlantic City, N. J., December 3
entral Conference of Southern Asia, Delhi, India, December 28
entral Conference of Eastern Asia, April 2

FREE—The Layman Company's pamphlet "Winning Financial Freedom" is once more eing offered to any pastor free of charge. n request we will send, postage paid, nough copies to supply all the lay officials f his church. When you write, please men- on Zions Herald; also give your denom- nation. The Layman Company, 730 Rush Street, Chicago, Ill.

NOTICE—The organization meeting of he Lynn District Woman's Society of Christian Service will be held in First Methodist Church, Lynn, Friday, November 1. Morning session, 10 A.M.—Election of officers; address, "Forgotten Frontiers," Rev. Roger E. Makepeace; address, "Local Church Activities," Mrs. Howard W. Selby; roundable conferences and discussions for all offices of the new set-up in the local church, ed by the newly elected district officers. Afternoon session, 1.45 P.M.—Address, Mrs. Elmer A. Leslie, Brookline. Luncheon at 12.30; price, 50 cents. Send reservations to Mrs. Basil Gove, 16 Buchanan Circle, Lynn (tel. Lynn 2-1637), on or before Tuesday, October 29. Mrs. Charles S. Otto, Chairman Nominating Committee.

Miscellaneous Advertisements

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"You Can't Turn the Clock Back"

[Jesse Jones, the new Secretary of Commerce, speaking at the banquet given in his honor by the Business Advisory Board of the Department of Commerce]

These United States have been good to us. We have made money, we have nice homes, wear good clothes, have fine cars, and can afford banquets like this one. We can look back fifty years when most of us started, and chart the courses we followed. But we can't look ahead that far and see where we are going.

But there are some things we do know about the future. One of them is that the days of making great fortunes are over. That is finished. Another is that the upper third, you and I, has got to have a more public-minded viewpoint. We must realize that the welfare and well-being of the lower third is our problem. We are not living in a world by ourselves. We are as much a part of society as the fellow on the other side of the tracks.

His problems are our problems, and unless something is done about them, the world we know and want to preserve won't last very long. We business men can't afford to be blind, or obstructive, or stupid. You can't turn the clock back. Remember that.

Bits of Fun

A few weeks ago, a company of soldiers was transferred from the East to sunny California—arriving in the midst of the rainy season.

The commander of the company, making a night tour of the camp, was challenged by a sentry who had been standing at his post for two hours in a driving rain.

"Who's there?" called the sentry.

"Friend," replied the C. O.

"Welcome to our mist," said the sentry.—*Pasadena Post.*

Why not keep in constant touch with this historic Conference by subscribing to Zions Herald, our own New England Methodist journal? You will also get the story of eventful *yappenings* which occur in church affairs around the world.—*Bulletin Old South Methodist Church, Reading.*

He—You haven't said a word for twenty minutes.

She—Well, I didn't have anything to say.

He—Don't you ever say anything when you have nothing to say?

She—No.

He—Well, then, will you be my wife?—*Capper's.*

"Uncle Joe," said Albert Edward Wiggam, the author, meeting an old Negro who was always cheerful in spite of having had more than his share of life's trouble, "how have you managed to remain so cheerful and calm?"

"Well, I'll tell yo'," replied Uncle Joe. "I'se jus' learned to cooperate wid de inevitable."—*Christian Advocate,* Cincinnati Edition.

Having an imperfect, not to say abominable, memory, we are interested in memory schemes, which always let us down. Well, our eight-year-old friend tried a memory scheme of her own, with the usual results. The family is expecting three English children—two of them small boys—for the duration. The other day she inquired of her father whether he supposed the boys would find any American boys to play bug with.

"Bug?" he asked. "Don't you mean cricket?"

"Oh, yes," she replied, "I guess it is cricket. I knew it was a bug."—*Kansas City Star.*

Jimmy came home after his first examination in grammar and enthusiastically announced to his mother: "Oh, Mom, I got the best grade in the room in grammar today!"

"That's fine," said the delighted parent. "And how about the other studies?"

"Well—," came the subdued reply, "in them other studies I didn't do so good."—*Christian Science Monitor.*

A judge in southern New Hampshire has a reputation for sarcasm. Only recently a man was brought before him for speeding. When the man was asked to state his defense he said: "Why, judge, I wasn't going 40 miles, or 30—or even 20."

"Steady now," the judge warned soberly, "if you're not careful you'll be backing into somebody."—*Boston Globe.*

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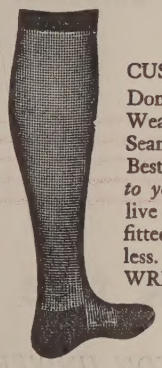

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BOSTON UNIVERSITY SCHOOL of THEOLOGY meant to me wonderful friendships, wonderful inspirations from professors, and a philosophy of life which I have found a sure foundation for a rich ministry. It made me at home in a universe governed by a personal, gracious, fatherly Spirit.—Guy O. Carpenter, District Superintendent, Indianapolis, Ind.

SCHOLARSHIP as a HABIT was willed to me at Boston University School of Theology. The validity of the Christian religion and its power to redeem the world were made my certain possession. What the Master was to His disciples Boston University School of Theology has been to me.—Allen E. Claxton, Pastor, Trinity Union Methodist Church, Providence, R. I.

WHATEVER I AM MINISTERIALLY I owe to Boston University School of Theology. It taught me to preach a religion which was at once intellectually respectable and spiritually uplifting. That insight has been equally redeeming for the congregations I have been privileged to serve.—Norman V. Peale, Pastor, Marble Collegiate Church, New York City.

Keep the Beacon Burning!